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THE BOOK OF PSALMS

THE BOOK OF PSALMS

WITH INTRODUCTION AND NOTES

BY

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PREFACE

TO add another Commentary on the *Psalms of David* to the many excellent commentaries already in use is an undertaking which calls for a word of explanation. This is to be found rather in the point from which the present work is viewed than in any contribution it makes to the materials from which the Psalms may be illustrated. Those materials are to be found in the works of Hebrew scholars, such as Delitzsch, Rosenmüller, Perowne, Duhm, Hitzig, or Olshausen, in great fulness. The use, however, made by these writers of their material is determined to a large extent by their prepossessions in favour of traditional theology—Duhm is of course an exception. This is especially true of the excellent English commentary of Kirkpatrick—who in the main is a follower of Baethgen, and to a slightly less extent of that of Jennings and Lowe.

In the absence of any extended work in English which treats the *Psalms of David* freely as documents of religion in its historical setting, apart from the after-thoughts of theology, and from the meaning read into them by Christian writers, the present work is modestly put forth. For reasons which duly appear in the notes on the several Psalms the Psalter is treated as a collection of documents which, as the Hymn Book of the Second Temple, illustrate the type of piety which immediately preceded the birth of Christianity.

The writer has drawn attention to the need of a more thorough reconstruction of the text, but has not felt able to do more than suggest emendations where the condition of the present text speaks plainly of corruption. He has erred on the side of conservatism because of the hazardous character of conjectural emendations, wherever objective data are wanting, as they too often are wanting in the criticism of the Psalter. If ever such data are forthcoming they will be found in the history of the three centuries B.C. rather than in any period preceding them. A recognition of this lies, it is believed, behind any successful attempt to elucidate the poems which are called conventionally by the name of David.

The author desires to express his acknowledgments to the reader of the *Cambridge University Press* whose vigilance has saved the printed page from many disfigurements.

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INTRODUCTION

1. *The Form of the Psalter.*

The N.T. following the LXX speaks of the "Book of the Psalms" (Lk. 20^{42}, Acts 1^{20}). The O.T. name is simply T'hillîm—*praises*, for which by a copyist's error T'phillîm—*prayers*, was written at the close of Book II. The full Synagogue title is Sepher T'hillîm—*book of praises*. Had the regular plural Sepher T'hillôth been used, it would have described the Book as one containing songs of praise, instead of one to be used as a praise book. The difference is that between Hymn Book and Book of Hymns; between *Hymns Ancient and Modern* and Roundell Palmer's *Book of Praise*.

In the Hebrew Bible the Psalter is the first Book of the third division, the Hagiographa, and consists of 150 Psalms, to which the LXX add another "outside the number," being an autograph Psalm of David "when he fought his duel with Goliath."

These 150 Psalms are divided into five Books:

Book	I	consists of Psalms	1— 41.
,,	II	,, ,,	42— 72.
,,	III	,, ,,	73— 89.
,,	IV	,, ,,	90—106.
,,	V	,, ,,	107—150.

The first four of these Books have each a doxology at the end, and Book V is closed by a Psalm which is itself a doxology. But it is evident that the division between Psalms 72 and 73 and between Psalms 106 and 107 is not original, so that the original division was into three Books, 1—41; 42—89; and 90—150. The further division into five was made in all probability after the analogy of the Pentateuch.

Many of the Psalms have superscriptions which name the author. A few have none.

Book I: Psalms 1 and 2 are without superscription.
" " 3—41 are ascribed to David.
Book II: Psalms 51—72 (—66, 67) to David
" II: " 42—49 to Korah
" III: " (50), 73—83 to Asaph
} Elohim Psalms.
" 84—89 form a supplement.
Books IV and V: Psalms 90—150 are miscellaneous.

The name of the author is introduced by the "Lamed auctoris," *e.g.* l'Dâvid. But as l'Asâph, l'Khôrâh mean that the Psalm bearing this superscription was taken from a collection of Psalms belonging to the Asaph choir, or the Korah choir, so it is probable that l'Dâvid denotes a Psalm taken from a "David-collection," and says nothing about the authorship. David's name occurs at the head of 73 Psalms (=all in Book I, except 1, 2, 10, and 33; 51—65; 68—70; 86, 101, 103, 108—110; 122, 124, 131, 133, 138—145), that of Moses is prefixed to Psalm 90; of Solomon to 72, 127; of Heman to 88 and Ethan to 89. In commenting on the Psalms reasons will appear for refusing to accept the authority of the superscriptions, and all that need be said here is that (1) contradictory superscriptions (*e.g.* to Ps. 88); (2) the tendency of the LXX to assign to David nameless Psalms; (3) and anachronisms (such as the mention of the Temple in a supposed Davidic Psalm); and (4) Aramaic modes of speech, combine to show that the evidence of the superscriptions must be rejected as late guesses at the authorship. They betray the beliefs of their period, but nothing more.

But the superscriptions contain also terms descriptive of the Psalms themselves. These are as follows: (1) Mizmôr; which is prefixed to 57 Psalms = a song with instrumental accompaniment; (2) Shîr; prefixed 30 times = a song of any kind; (3) Maschîl; which is prefixed to 13 Psalms and denotes some kind of "skilful song"; (4) Michtâm; 6 times, meaning unknown; (5) Shiggâiôn, Ps. 7 (? Dithyramb); and (6) T'hillâh, *praise*, Ps. 145.

Besides these we find a number of more or less unintelligible terms prescribing the mode of music to be used (of which Selâh is the best known) and a few which are of the nature of rubrics. Of these latter Ps. 92 bears l'yôm hashshabbath, *for the Sabbath-Day*; 38 and 70 l'haskîr, *for a memorial, i.e.* at the offering of incense; while 120—134

—the Psalter within the Psalter—are described by a term which means Pilgrim-Songs.

The problem of the text of the Psalter is in many respects as difficult as that of the origin and growth of the Synoptic Gospels. It is one too to which English commentators as a whole have contributed very little. Yet passages abound in the Psalter which thrust the problem obtrusively to the front. In dealing with them the following canons rule: (1) Where the M.T. gives a good sense it should stand; (2) Where the text is open to suspicion, as *e.g.* when a *hapax legomenon* occurs and is of doubtful meaning, then contemporary, or earlier parallels should be considered, together with the versions; (3) Where the metre is disturbed corruption may be suspected; (4) Where an alphabetic Psalm is broken up, corruption is certain; (5) And in every case due regard must be had to the testimony of the history which lies as a background behind the Psalter, and every part of it. Even when these canons are kept in mind, and emendations are cautiously made, much uncertainty must still remain. It must be long yet before a satisfactory text of the Psalter can be established.

2. *The Content of the Psalter.*

Whatever feeling the heart of man entertains towards God is in turn expressed in the Psalter. It may be described as being the expression of the 'God-consciousness' of the Jewish Church. Luther compares man's heart to a ship on the open sea exposed to winds from all four quarters of the compass. It is agitated by fear and anxiety, grief and sorrow, hope and rashness, assurance and joy. All find the finest expression in the Psalter—'Would'st thou see the holy Christian Church painted with life-like colour and form, placed in one small picture, then take to thee the Psalter; there thou hast a fine, clear and pure mirror, which will show thee what Christianity is.' We shall have occasion to notice repeatedly how often the Psalmists fail to show 'what Christianity is' in some of their moods, as *e.g.* in their hatred of their enemies, their belief that virtue is rewarded with temporal prosperity, their slight hold on hope of a life after death, and their inability to sever the spirit of religion from its national form. But, these excepted, all that Luther says is true. The Psalter, as a whole, is the noblest expression of personal religion which the world's literature contains.

The data it supplies for a critical fixing of the dates of authorship are scanty, and for the most part doubtful. Even where a datum seems to be given it is not always possible to be sure whether the section containing it is an original part of the Psalm or a later addition (the last two *vv.* of Ps. 51 afford a ready example). The hints given in a Psalm may be quite consistent, or indeed only consistent, with a Maccabean date, and yet they may be additions to an earlier song, or modifications of its phraseology made to make it suit some later purpose. (Of this the Messianic insertion in Ps. 72 is an illustration.)

The most conspicuous example, however, of the working over of the Psalms by a later hand is found in "the Elohistic Psalms." The following table is instructive:

In Book I, Elohim as a name for God occurs 15 times; JHVH 272 times.
In Book II, Elohim as a name for God occurs 164 times; JHVH 30 times.
In Book III (73—83), Elohim as a name for God occurs 36 times; JHVH 13 times.
The Supplement (84—89) wavers, for Elohim occurs 7 times and JHVH 31 times.
In Book IV, Elohim as a name for God does not occur; JHVH occurs 103 times.
In Book V, Elohim as a name for God occurs 7 times; JHVH 236 times.

In other words, in Books I, IV and V, JHVH is the usual name for God, and in Books II and III, Elohim. This contrast in itself would be striking, but it becomes still more so when we find that in these two latter Books the original JHVH has been struck out by a later editor and Elohim substituted. For this procedure many reasons have been suggested, but not one that is conclusive. A comparison of the doubles, Pss. 14 and 53, and a glance at Ps. 45^{8}, 48^{15}, and 50^{7} will show, however, clearly enough that revision has taken place, and will also convince us that at the time present needs were of more avail than reverence for the letter.

It has been thought better to say in the commentary all that need be said about specific Psalter problems. Of these the most important are the interpretation of the "I" Psalms, the Psalmists' belief or non-belief in immortality, and the so-called imprecations of such Psalms as

69 and 108. But as to the first, it may be said that the view taken in this commentary is, that when a Psalmist says he lies sick on his bed, he means what he says, and is not speaking in the name of his nation of their evil condition in the midst of the neighbouring peoples. This does not hinder the community from adopting his language later on, and adapting it to their needs. In other words, a distinction has been drawn between the Psalm as originally composed, and the Psalm as forming part of the Temple or Synagogue worship.

So again the witness of the Psalms to belief in immortality is fluctuating, and intelligible only on historical lines. Any theory of verbal inspiration can serve only to throw it into confusion. But speaking broadly, the Psalmists for the most part had no firm belief in any blessed life after death, though now and then they trembled on the brink of it, and on the other hand they did rise to that sense of union with their God, which is the one sure support and fundamental base for such a belief, even among Christians.

The imprecations of the Psalms are no difficulty to one who believes in a progressive revelation. What shocks the Christian sense was fit and proper in the mouth of Judas Maccabaeus. Whether, as Prof. Cheyne has suggested, the Prayer Book should be amended so as to relieve Churchmen of the obligation to recite such imprecations, is a question which does not seem to have caused any serious difficulty at present to the consciences of Churchmen generally, and in any case does not come within the scope of this Introduction.

3. *The Date of the Psalms.*

With one or two insignificant exceptions we are without objective evidence of the date of origin of the separate Psalms in the Psalter. We know indeed that at the time of the writing of the New Testament the Book of Psalms was in existence; and it is highly probable that it was formed out of the smaller collections, but, if so, the origin of these latter is shrouded in obscurity, which is hardly relieved by the superscriptions, or the contents of the divisions which have come down to us. The fact that in the "Elohistic Psalms" (42—83) the original name for God, JHVH, has been replaced by *Elohim* shows that some sufficient time had elapsed between their composition and their revision to allow of a change of religious mood, and shows also that the change was made at a time when verbal inspiration had not become a dogma, *i.e.* at some

time before the Psalms were regarded as canonical. The superscriptions of the Psalms are by common consent worthless as documents of date of origin. We have one verse (79^2) quoted in 1 Macc. 7^{17}, and another (146^4) referred to in 1 Macc. 2^{63}. Ps. 74 may be dated with confidence in B.C. 167, and a fair number of others may be safely referred to the Maccabean period. For the rest, we must confess that so far as external evidence goes they might be referred to any age from the time of David onwards.

There does not seem, however, to be any historical ground for the tradition which makes David to be both a composer of sacred poems, and also a player on the harp. The latter may be allowed, but in all probability the former is an illegitimate expansion of what tradition said of David's musical capacity. In Amos 6^5 extemporisers at feasts are accused of being emulous to rival David's skill, but the remark is probably a gloss, and in any case refers to secular music, not to sacred. There is in fact the same reason for referring sacred poetry to David as its father, as there is for ascribing 'wisdom' to Solomon, or legislation to Moses, or circumcision to Abraham, and that reason was not so much historical as ideal. It is true that the choice of these men as eponymous heroes was not purely arbitrary. In each case sufficient ground existed for placing the hero at the head of a line of development; but in none are we justified in speaking of independent originality, still less of anything but an impetus which moved later generations.

The Book of Jubilees affords an excellent illustration of the tendency which marked post-exilic Judaism in general, and showed itself in the ascription of the Psalter to David. In that book (written between B.C. 135 and B.C. 105) we are given a midrash on the history of Israel from the Creation onwards, similar to the midrash known to us as the two Books of Chronicles, only that this latter rewrites the history from the point of view of the Priests' Code. In the Book of Jubilees the law is carried back not to Moses, but to the Creation. Adam himself offers the first daily sacrifice. The law of "an eye for an eye" is first manifested in Cain. The feast of weeks began with Noah, as did the feast of the new moon. Abram instituted tithes, and ordered many details of the sacrificial ritual. The Day of Atonement was taken back to the death of Joseph. The Patriarchs became priests and exponents of the moral and religious ideals of the Maccabean period. The whole history, indeed, is treated with a freedom which declares plainly how little conception the author had of the meaning of 'history'

as it is understood to-day. By analogy we are able to argue that what operated in the Book of Jubilees, in the Book of Chronicles, to some extent in Ps. 78, operated no less strongly in the choice of David as the founder of sacred Israelitish poetry, of Solomon as the first of the Wise Men, and of Moses as the first of legislators. In the case of all three enough of fact existed to make the canonisation plausible, but not enough to justify the large place assigned to them as themselves the authors of what after generations slowly produced.

But though external evidence is wanting, the internal evidence is strong enough to warrant the exclusion of all our existing Psalms from the pre-exilic period. Though it is true that some Psalms are of a timeless character, in that they express feelings which are peculiar to no age; yet, on the other hand, it is also true that the Psalter as a whole does reflect post-exilic piety, and does not reflect that of the age of the Monarchy. Amos tells us that sacrifices were not offered in the wilderness; lets us see that the cult of Bethel was a JHVH cult, and indicates plainly that the JHVH of his day, as represented by His official representatives, differed from the deities of the land only in being the God of Israel. JHVH was not to Amaziah and his colleagues the God of Heaven and Earth; He was not the God Whose chief characteristic was moral righteousness. By His altar the Massêbâh still stood, and cromlechs were objects of veneration. The cult of ancestors; the cutting of the flesh; the use of the Ashêrâh; the veneration of sacred objects, such as trees and stones; polydemonism, united to a tribal devotion to their own God, JHVH—these are the characteristic marks of pre-exilic religion. They are just as characteristically wanting to post-exilic religion, and where they occur at all, it is either as a survival, or a literary instrument only. Or to put the same view in another way: Before the Exile JHVH was chiefly worshipped after the manner of the Canaanites; after the Exile His worship became more and more closely identified with obedience to the Law. The Psalter, in whole and in detail, is imbued with the spirit of post-exilic piety. The theology is that of the Scribes, not that of polydemonism, or even of monolatry. To transfer it, or any part of it, to pre-exilic times is to throw the history of the rise and growth of monotheism in Israel into as hopeless confusion as is caused when the ritual of Ezekiel, and the second Temple, is assigned to Moses and the Tabernacle in the Wilderness. "Jahwe is for the original Jahwism the God of the people of Israel; not more, because by His side stood the gods of the heathen; not less, because He too looks after the public

affairs of the people at home. He is the God of the outer and of the inner history of the people of Israel; but only after He had revealed Himself as the God of Justice and Righteousness in the deepest sense does He become recognised as the highest, and finally as the one and only God." (Marti, *Geschichte der Israelitischen Religion*, p. 65.) The rise of written prophecy, and the Exile, cut Israel's religious history into two separate segments, and even though the customs and habits of the earlier reappear every now and then in the later, yet the two are so distinct in outward form and inner spirit, that the perverse action of a traditional bias alone can account for the failure to distinguish them. A few points may be briefly described so as to show this distinction.

1. The Messiah is not mentioned in the Prophets, and, therefore, in no writer before Deutero-Isaiah. Neither Amos nor Hosea speaks of him; in Deut. 28 and Lev. 26—two collections of promises and threats —is no reference to him; Ezekiel outlines the future, but he finds no place for Messiah, as do Pss. 2, 72, 110, &c. Before the days of Deutero-Isaiah a deliverer indeed is often looked for, and often promised, but He is none other than Jhvh Himself.

2. The Presence of Jhvh was a fact to the religion of pre-exilic days in proportion as it approximated to the Nature-religion of Canaan. Jhvh was indeed one, though worshipped on every high hill and under every green tree, at Bethel as at Jerusalem, just as "Our Lady" is but one though she has many dwelling-places. But He dwelt in every sacred spot, and was found wherever sacrifice was duly offered. The religious concept of Jhvh before the rise of the Prophets was of an animistic character. The Prophets first spiritualised Jhvh; then asserted His moral majesty; till finally He became a transcendent God Whose temple was in Heaven, Whose servants were on Earth (Ps. 115 is the classic example of this dichotomy). The fact that Jhvh is sought and found by the Psalmists on Zion is no proof that they belonged to pre-exilic days. The Israelites set up Zion as their religious and political centre, after the pattern of unity they had seen in Babylon. Jhvh was no longer localised in the old sense, but yet He was not wholly cut off from His people. The older current of religion had rolled by, but its backwash was felt. Jhvh's transcendence was toned down by the formula of a covenant. He would reveal himself in the place He had chosen to set His name in—as the Priests and Levites and devout laity loved to think. Gradually, however, even this reverence for the Temple as the chief blessing of the Covenant gave way to the higher and higher majesty claimed for the

Law. Both these later stages are revealed in the Psalter,—the former in such Psalms as 15 and 24, and the latter in 19 B and 119.

3. The Conception of Sin differs in the later period from that held in the earlier. In this a manifold taboo provides the material of sin; in that it is disobedience to the sacred Law. Sin in the one case was determined by "sympathetic magic"; in the other, by the moral demands of a Moral Person. Even where the Psalmists feel that sin is punished by material suffering; when they express their doubts, or fears, or ignorance about death, and the other side, they invariably speak as men who have been taught that the moral is the axis around which all their religious interests revolve.

4. Public Worship as delineated in the Psalter is certainly not that of the pre-exilic period. It makes little of sacrifice; it delights in the singing, the processions, the public prayers, the music; it emphasises in short those very points which passed over into the synagogue, and, to the same degree that it does that, it stands away from the normal type of worship which is afforded by the union of Jhvh and Canaanitish cult in pre-exilic times.

In short, whether we take the spirit of the Psalter as a whole, or analyse it, and study its separate self-manifestations, we are forced to the conclusion that it belongs to the days after the Exile, when exile, and travel, and comparative religion, and closer acquaintance with a wider culture had done their work. But for the Exile we might not have had a Jewish Psalter. We should not have had one to which Jewish piety would have cared to put the name of David, nor one which would have been taken as its Hymn-Book by a Christian Church—if indeed we could have had such a thing as a Christian Church at all.

DIACRITICAL MARKS.

[ ] Denotes a passage which should be added to the text.

[[ ]] Denotes a passage which should be omitted from the text.

⊢ ⊣ Denotes a translation which notably differs from A.V.

⌜ ⌝ Denotes that the text or its translation is doubtful.

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ABBREVIATIONS.

A.V. = Authorised Version.
Acc. = According.
Heb. = Hebrew.
LXX. = Septuagint.
M.T. = Massoretic Text.
N.T. = New Testament.
O.T. = Old Testament.
P.B.V. = Prayer Book Version.
Ps.; Pss. = Psalm; Psalms.
R.V. = Revised Version.

BOOK I.

PSALMS 1—41.

PSALM I.

1 Blessed *is* the man that walketh not in the counsel of the
ungodly:
That standeth not in the way of sinners:
That sitteth not in the seat of the scornful.
2 Whose delight *is* in the ⌜fear⌝ of JHVH:
Who in his law doth meditate day and night.
3 For he shall be like a tree planted by the water-brooks
That bringeth forth its fruit in its season:
Its leaf withereth not:
So whatsoever he doeth shall prosper.
4 The ungodly *are* not so:
But *are* like the chaff which the wind scattereth.
5 Therefore the ungodly shall not stand in the Judgment:
Nor shall sinners in the congregation of the righteous.
6 For JHVH knoweth the Way of the righteous:
But the Way of the ungodly shall perish.

It matters little whether this Ps. was once the first part of the second, or was composed by the last compiler of the Psalter as a preface to the whole, or was merely selected by him for that purpose. Its subject is general, not particular. That God has appointed salvation to the righteous, perdition to the wicked, this is the great Truth with which the sacred bards grapple, amid all the painful experiences of life which apparently indicate the reverse. Like the Decalogue and the Negative Confession of Ch. 125 of the Egyptian *Book of the Dead*

it puts the emphasis of blessedness on what a man has not done. In this it resembles Hillel's answer to the man who wished to become a proselyte, provided that the Jewish religion could be taught him in so short a time as he could stand on one foot: "Whatever is not pleasant to thee do not unto thy fellow-man." On that Rabbi Ismael said: "The orders of the Pentateuch contain either prohibitions or permissions. The first are of importance; the latter are not; but the words of the doctors are always so." So here the blessedness promised is to the man who does not adopt a lax ethical system, does not order his life by a "principled licentiousness," and does not openly take the side of those who scoff at religion.

The negative, however, passes at once into the positive. The good man's delight is in the law of God:—in the outer law of custom, tradition or scripture, of Church or Bible, if he is on the plane of Judaism; in the inner law of heart and conscience, if a Christian. The two planes may be combined, as by Baalshem, who said that the Law being the word of God, God is more easily discovered and absorbed in this Revelation than in any other. Such an enthusiast draws his inspiration from the hidden waters of divine wisdom, and his works and words are, therefore, evergreen. Moreover as his is the Kingdom, earthly goods are given him according to his need—his life is prosperous—Mt. 6^{33}.

On the other hand the ungodly, by losing touch with Reality, become light and worthless as chaff, and are being daily tested and rejected as often as the Son of Man in the person of one of His followers crosses their path.

Exclusion from the congregation in the Judaist sense is an act of discipline *in foro externo*; in the Christian the sinner is self-excluded because self-judged.

The opening word of the Psalter, ashrêi = *O the blessednesses*, is related to yâshâr, *upright*, and contains, therefore, a popular judgment that good luck follows on uprightness (cf. 41^{2}). But *uprightness* here is synonymous with the *fear of* JHVH (read with Lagarde in *v.* 2 yir'ath for Tôrah; cf. 19^{9}, 34^{11}; Is. 11^{2}), that is with legal rectitude, the Torah being at once the law-book, book of devotion, and moral hand-book of the pious Israelite.

Hence the *ungodly, sinners, scornful* are those who do not observe the Law, not as we should say to-day the irreligious, indifferent or worldly-minded classes, but an organised, definite body with *counsels* of their own, which stood opposed to the party that represented zeal for the Law of JHVH. Ps. 1 in short sets before us the Psalter as a song-book of strict Judaism which loathed and detested all ethnicising tendencies—which enshrined itself in the Scribes and Pharisees, and lived in bitter conflict with Sadducean laxity.

The *judgment* in *v.* 5 is the Messianic judgment, which was to sever the *sinners* from the *righteous*. Hence when John Baptist came to herald that judgment it was natural that he should use the imagery of *v.* 4 (Lk. 3^{17}).

PSALM II.

1 Why do the heathen rage?
Why do the peoples imagine vanity?
2 Why do the kings of the earth set themselves:
Why do the rulers conspire,
Against JHVH, and against his Anointed, *saying,*

3 "Let us break their bands asunder,
And cast away their cords from us"?
4 He that sitteth in the heavens shall laugh:
JHVH shall have them in derision.
5 Then shall he speak unto them in his wrath:
He shall vex them in his anger.

6 ⌜"As for me, I have been set as King⌝
Upon ⌜his⌝ holy hill of Zion.
7 I will declare the decree:
JHVH hath said unto me, 'Thou *art* my Son:
This day have I begotten thee.
8 Ask of me, and I shall give *thee* the nations *for* thine inheritance,
Even the uttermost parts of the earth *for* thy possession.
9 Thou shalt break them with a rod of iron:
Thou shalt dash them in pieces like a potter's vessel.'"

10 Be wise now, therefore, O kings:
Be instructed, O judges of the earth.
11 Serve JHVH with fear:
Worship him with trembling.
12 [[Kiss the Son]] lest he be angry, and ye perish *from* the Way:
For shortly will his wrath be kindled.

Blessed are all they that put their trust in him.

That this Ps. has a Messianic subject is agreed by all. But no agreement exists as to the character of the Messiah depicted in it, whether he is the "ideal" Messiah of Jewish eschatology, or an *actual* reigning monarch in whom was seen the fulfilment, or the promise

of fulfilment, of the national hope. But, as it seems to us, *v.* **3** is decisive for the latter, for it is impossible to believe that the Psalmist could think of the arrival of the Messianic age, the establishment of JHVH's Kingdom, and a *subsequent* rebellion of the world-powers.

It is moreover contrary to all the psychology of religion to treat any Ps. as a fancy picture based on no facts of experience. If the age of the Maccabean struggle be rejected, some similar age must still stand for this Ps. In any case it has close affinities with a strain of Messianic hope which recurs often in the late Judaic eschatology. In the Jewish Sibyllines it is said that God will send from the East a King, who will put an end to all war upon earth, killing some and fulfilling His promises to others. When He appears, the heathen kings will assemble to attack the Temple (iii. 652–794). In the Book of Enoch (xc. 16 ff.) the Syrians, pictured as eagles, vultures, ravens and kites, assemble against the Messianic hero. Then God Himself took the staff of wrath in His hand and smote the earth till it was rent asunder. In the Pharisaist Psalms of Solomon (xvii. 26) this Ps. is reproduced in its spirit and one verse quoted: "He shall thrust out the sinners from the inheritance, utterly destroy the proud spirit of the sinners, and as potters' vessels with a rod of iron shall he break in pieces all their confidence." Cf. Dan. 2^{44}; Judith 16^{17}.

After comparing these and similar passages it is difficult to resist the conviction that Ps. 2 belongs also to the same relatively late strain of thought and hope, and that its terms are such as might fitly be used in an accession-hymn of Aristobulus I, or Alexander Jannæus.

That it does not, moreover, refer to David, or to Solomon, is evident from the question about the rebellion of the peoples. The Aramaic colouring of its phraseology seems to put Jehoshaphat, Uzziah and Hezekiah out of our reckoning; and finally, the absence of any heading may point also to a late date. What the historical position assumed in the Ps. is, is clear enough in outline. A king has just ascended the throne; his power is not shadowy, but all the same is not unquestioned, for other nations and their princes are assuming the offensive. But they are forgetting a factor, which to the Psalmist is all-important, and that is the presence of JHVH on the side of the anointed king. Moreover, they do not seem aware of the appointed "day of JHVH," of which the prophets were full. When that day comes (= *then* of *v.* **5**), and it will come *soon* (*v.* **12**), it will be a day of wrath, when JHVH's representative shall break his enemies in pieces as a man breaks clay pottery. Therefore, is the Psalmist's practical conclusion, it will be well for the Edomites, or Philistines, or Moabites, or whoever the restless peoples may be, to forestall that day by making their submission at once. If not, it may be too late when the king sets out on his way. The children of Gibeon once were saved because they submitted in time. Ai which resisted was destroyed. So would history repeat itself.

Yet the Psalm is not Messianic in the full Christian sense, but strictly speaking in that Judaic eschatological sense which marked a

step on the road towards the conception given by our Lord. It centres round the prophetic "day of Jehovah" (*v.* **5** *then*). When His wrath blazes forth on that day those who trust in Him will find deliverance; others will perish from the way,—"the way is the politic of that King."

If then the Ps. is not a "fancy picture floating in the air," but is based on an urgent political danger, and reflects the eschatological hopes called out by a present distress, it is not difficult to see how it becomes by a necessary analogy the picture also of Christian Messianic hope. That too feels the attacks of the world-powers; looks for the return in spiritual majesty of Jesus, its Messiah; and is confident that happiness awaits those who have trustful faith, and misery those who choose the lower good, and so make it their evil.

In *v.* **6** the LXX text has been followed. In *v.* **7** *son* is not a term of metaphysic, or of mere honour, but of social rank. All men are "servants of JHVH"; much more those, who like kings, or priests, are called to a position of authority and of larger responsibilities. Israel was JHVH's son (Hos. 11[1]), but all nations might become so, and sooner or later were to become sons.

This truth that JHVH is the Father of those who serve Him, and that men *become* His sons by the acceptance of service, meets us of course on a lower plane than it stands on for the Christian. To the Psalmist his king was JHVH's son in a peculiar and limited sense, but the Christian belongs to a community of which not the head alone but every member is a son, because he is at once a king and a priest in his own right. Yet the value of the Jewish conception is that it is the historical antecedent to the Christian teaching that not kings only but all men have God as their Father.

In *v.* **12** the much debated *kiss the Son*, whether the text of it is correct or not, must be regarded as a marginal gloss, which has crept in, and broken up the connection of the thought. For the subject of the next, lest *he* be angry, is certainly JHVH, as it is of the preceding clauses in *v.* **11**. The whole of *vv.* **10–12** indeed have forgotten the king who was the subject of *vv.* **1–10**. Like Æsop the writer is now done with his story, and is stating its moral; and that moral is that since "the day of JHVH" is a certain fact (whether introduced by Him personally, or through His Messiah is indifferent), the best preparation for it is a present submission to one who is His son, *i.e.* His vicegerent. Submission to Him will have a supernatural character, for it will not mean the submission of one earthly king to another earthly king, but of an earthly king to the heavenly.

12 *c.* The same feeling which shrank from concluding Lamentations with the thought of JHVH's wrath, prompted here the addition of this clause. (Grimm, *Euphemistic Liturgical Appendixes to the O.T.*, p. 13.)

PSALM III.

A Psalm of David, when he fled from Absalom his son.

1 JHVH, See the increase of mine enemies!
  See how many assail me!
2 How many are there who are saying of me,
  In JHVH is no help for him. *Selah.*
3 But thou, JHVH, *art* my shield:
  Thou art my glory, and the lifter up of mine head.
4 I ever cry aloud unto JHVH:
  Ever doth he hear me out of his holy hill. *Selah.*

5 I lay me down: I sleep:
  I awake: for JHVH keeps me.
6 I will not be afraid of ten thousands of people,
  That have set *themselves* against me round about.

7 [[Arise, O JHVH; save me, O my God:]]
  For thou dost smite all mine enemies *upon* the cheek bone;
    thou dost break the teeth of the ungodly.

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8 *Salvation unto JHVH:*
  Thy blessing be upon thy people. Selah.

"His holy hill" is not to be taken in a general sense, but is said of Mount Zion. This points to a post-exilic date. The writer is a person of importance, a king or a priest, or at any rate the leader of a party. He was in danger not from aliens, but from myriads of the people, and tells us of his habit of finding, as religious people always do find, his help in God. Heaviness might endure for a night, but joy came in the morning.

With the exception of **7** *b* the whole Ps. is redolent of the pure spirit of Christianity. It tells of persecution and persecutors (for this reason it was used by the Church in the commemoration of martyrs); of the habit of religion to endure as seeing Him who is invisible; of firm confidence in the presence of overwhelming power; and of faith in the power of God to give salvation.

The emphasised contrast in *many* (*v.* **1**), *thou* (*v.* **3**), and *I* (*v.* **5**) should be noted.

I cry aloud (*v.* **4**), cf. note on 142[1].

It is best to take perfect tenses in **5** (*sustaineth*), and in **7** (*smitest*) as not narrative but descriptive of the writer's constant experience.

7 *a* should be omitted, as obnoxious to the metre, and to the following *for*.

The concluding prayer "upon Thy people be Thy blessing" reminds us of "Father, forgive them," and is a euphemistic liturgical appendix. See note on 2^{12c}.

The Hebrew notion of salvation is that of *freedom*, and *enlargement*, the having the feet set in a large room, so that one may go in and out at will, and find pasture.

The enigmatical music-mark Selah occurs here for the first time in the Psalter. It occurs in all 73 times and three times in Habakkuk. It is to be taken as denoting a pause in the music, and therefore, in the sense, and not as a direction = *fortissimo*.

PSALM IV.

To the chief Musician on the strings, A Psalm of David.

1 Hear me when I call, O God of my righteousness:
⌜Set me free from my distress:⌝
Have mercy upon me: hear my prayer.
2 O ye sons of men, how long *will ye* dishonour my glory?
How long will ye love what is vain, *and* seek what is false?
Selah.
3 ⌜Now learn that JHVH hath made wonderful his kindness to me:⌝
Know that whensoever I call JHVH will hear me.
4 Be ye angry; sin not:
Rebel not; be still. *Selah.*
5 Offer the sacrifices of righteousness,
And put your trust in JHVH.
6 Many are they that say, "Who will shew us good?"
JHVH, lift thou up the light of thy countenance upon us.
7 Thou hast put gladness in my heart,
More than is theirs when their corn and their wine are increased.
8 I will both lay me down in peace, and sleep:
For it is thou, JHVH, that keepest me safe.

All commentators are agreed in referring Ps. 4 to the same author as Ps. 3. Hence as the former contains indications that a high-priest is the author, it confirms the suspicion of a priestly origin that Ps. 3 suggested. The spiritual beauty of this Ps. is dimmed where the attempt is made to make the heading govern the content. That heading apart the Ps. gives clearly enough its own *milieu*. The people

were suffering from a bad harvest, or a succession of bad harvests, and for this they held the high-priest responsible. From them he appeals (*v.* **1**) to God, in a verse which might serve in a liturgical composition as an antiphon. He next turns round on his calumniators with the indignant enquiry:—"How long will ye insult my high office, and put earthly goods (corn and wine) before religious, so resting on vanity and lies? That you are in error is clearly shown by the fact that JHVH distinguishes me with His favour as He did Moses and Samuel, the heroes of answered prayer (Jer. 15^1). He hears me when I call on Him. You may be angry (so LXX) but do not sin by giving your anger words; be roused in your hearts, if you like, but keep silence. Do what is right before God, and trust in Him. This course of action is better than reproaches against me."

Then to the despondent who ask: "When shall we be better off? Who will show us any good?" the poet replies, "God will"; and then he appeals to JHVH Himself to justify his confidence, in the high-priestly benediction. Next he reasserts his own inner joy by declaring that in spite of all he is far more happy than his revilers were when they enjoyed good harvests. He has the peace which the world can neither give nor take away; he can lay him down in security even alone, for he is never less alone than when alone.

The *châsîd* of *v.* **3** (godly-man) is the first occurrence in the Psalter of a word which is characteristic. It occurs in it 25 times in all, and elsewhere in O.T. 5 times only. If it is to be interpreted by the analogy of its cognate *chesed*, which occurs 127 times in the Psalter, and means nearly always "God's lovingkindness to man," then it must mean "one to whom God shows lovingkindness." It is God, therefore, who establishes the relationship, not man; that is, the word moves properly in the realm of religion, not of ethic. It is in a derivative sense when it is used to describe the lovingkindness shown by man to man, as a reflection of the original which came from God to man. From being religious it becomes moral. But it is never used of man's love to God in the Psalter. (See Kirkpatrick *in loco*; Cheyne, *Origin of the Psalter*, p. 370; W. Robertson Smith, *Prophets of Israel*, pp. 160, 408; G. A. Smith, *Book of the Twelve Prophets*, I. 243, &c., and *Oxf. Heb. Lex.* s.v.)

The Chasîdîm in later use were those who loved JHVH because He first loved Israel. They were on the side of the Maccabees in their resistance to the Seleucidæ, and their name eventually came to denote men who were narrow in their piety, legalistic in their ethic and militant in their propaganda. Ps. 149 illustrates this degeneracy.

3. Read with *Oxf. Heb. Lex.* and many commentators chesed lî for châsîd lô, *kindness to me* for *his beloved one*. Cf. 17^7, 31^{21}.

4 *a*. Render as above with LXX. **4** *b*. *In your heart* is a variant of *upon your bed* (R.V.) and both are glosses which destroy the metre. Duhm suggests m'rû for imrû, *rebel* for *commune*. Cf. 5^{10}. Others give up as hopeless the attempt to make sense.

5. *The sacrifices of righteousness* = those prescribed by the Law.

PSALM V.

To the chief Musician upon Nehiloth, A Psalm of David.

1 Give ear to my words, O JHVH:
Consider my whispered (prayer).
2 Hearken unto the voice of my cry, my King, and my God:
For unto thee do I pray.
3 JHVH, thou shalt hear my voice in the morning:
In the morning will I set in order *my prayer* unto thee, and will look up.
4 For thou *art* not a God that hath pleasure in wickedness:
Evil shall not dwell with thee.
5 Fools shall not stand in thy sight:
The wicked thou hatest.
6 Liars thou shalt destroy:
Deceivers JHVH loathes.
7 But as for me, I will enter thy house trusting in thy wonderfully great goodness:
I will worship toward thy holy temple, filled with thy fear.
8 Lead me, JHVH, in thy righteousness because of mine enemies:
Make thy Way plain before my face.
9 For *there is* no faithfulness in their mouth:
Their inward part *is* very wickedness:
Their throat *is* an open sepulchre:
They flatter with their tongue.
10 Destroy thou them, O God:
Let them fall by their own counsels:
Cast them out through their abounding transgressions:
For they have rebelled against thee.
11 But let all those that put their trust in thee rejoice:
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
12 Bless the righteous:
Let thy favour, JHVH, be his shield.

A "Guest-psalm," as also a persecution Ps., written either by a priest, or at any rate by a pious frequenter of the Temple, who certainly

found the Temple-worship a joy and not a wearisome duty. Where Ps. 23 looks upon the godly man as privileged to be a dweller in JHVH's house, here he is described as a guest:—"The ungodly is no guest of Thine." The priestly colouring of the Ps. comes out again in verse 3 where the reference to the daily sacrifice is clear. As the priest laid the wood in order, and prepared the sacrifice generally, and then looked, as did Elijah, for fire from heaven, or some other sign of acceptance, so does the persecuted Psalmist prepare his offering of prayer, and then look up for the Divine reply. How different the spirit of the Persian and pagan poet:

> As then the tulip for its morning sup
> Of heavenly vintage from the soil looks up,
> Do you devoutly do the like, till Heaven
> To earth invert you, like an empty cup.

The Psalmist identifies his enemies—those who lie in wait for him—with the enemies of JHVH, the boasters, the workers of iniquity, the liars and men of blood. In their mouth are lies, in their heart deceit. Their tongue is smoothed to flattery, so as to conceal the yawning opening to the abyss of corruption within. Cicero gives us the same image of the throat being the channel by which evil leads its victims to hell: *Eripite nos ex faucibus eorum quorum crudelitas*, &c. (Crass. *apud* Cicer. *de Orat.* I. 52, 225).

In the Talmud it is said: "Upon three things the world stands: upon truth, upon judgment, upon peace. He who breaks his word his sin is as great as if he worshipped idols. Such a one belongs to one of the four classes who are not admitted into the presence of the Shechinah; these are the scoffers, the hypocrites, the liars, and the slanderers."

The Psalmist, on the other hand, holds fast to the righteousness of JHVH, *i.e.* to His covenant-faithfulness. It was due to Himself—this the Psalmist assumes as beyond questioning—that He should vindicate His own. "History, to Israel, was God's supreme tribunal. It was the faith of the people, expressed over and over again in the Old Testament, that the godly man is vindicated or justified by his prosperity: *the way of the ungodly shall perish.*" (G. A. Smith, *Book of Isaiah*, II. 218.)

So on the other hand must the godly be careful to observe his side of the covenant. He must keep the law, and to keep it he must know it, and to know it he needs JHVH's word to be a lamp to his feet and a light to his path. So he asks that God's way may be made level or straight before his face, so that he may fail in no point of obedience, and therefore give no occasion to those that lie in wait for him.

The last verse should perhaps follow the reading of the LXX: "Thou crownedst us, O Lord, with the arm of Thy favour"—JHVH's favour is a visible sign of the moral worth of the godly.

The whole Ps. breathes of a party-strife centring round the possession of the Temple, and presupposes a time when the Temple was the

religious centre of the people, *i.e.* gives the Deuteronomic legislation as its superior limit.

It should be noted that *vv.* 4–6 and 9, 10 form two similar strophes, and suggest, therefore, the probability that the Ps. has been adapted for liturgical purposes by the addition of these parts for a second choir, unless, indeed, we are to suppose that the whole Ps. was composed originally for use in the Temple. But the general usage of the Psalter is in favour of the former alternative.

In 1 *b* hagîgî, rendered by A.V. *meditation*, denotes a *soft utterance* as opposed to a *loud cry*. The verb from which it is derived is applied to the muffled growl of the lion when eating his prey (Is. 31^4); to the soft lament of the dove (Is. 38^{14}, 59^{11}); to the mutterings of wizards (Is. 8^{19}). A kindred word higgâyôn occurs in 9^{16} as a musical direction, and in 92^3 (with soft music on the lyre). The noun, hagigî, occurs again only in 39^3; the verb in 1^2, 2^1, rendered *muse*, *meditate*, *imagine*.

PSALM VI.

To the chief Musician on the strings to Sheminith, A Psalm of David.

1 O JHVH, rebuke me not in thine anger:
Chasten me not in thy hot displeasure.
2 Have mercy upon me, JHVH; for I *am* weak:
Heal me, JHVH, for my strength is broken.
3 I am sore vexed:
JHVH, how long?
4 Return, JHVH, deliver my soul:
Save me of thy lovingkindness.
5 For none remembereth thee in death:
None praiseth thee in the grave.

6 I am weary with my groaning:
Every night make I my bed to swim:
I water my couch with my tears.
7 Mine eye is consumed for grief:
It waxeth old because of all mine enemies.

8 Hence, ye wicked:
JHVH hath heard my pitiful cry.
9 JHVH hath heard my supplication:
JHVH will answer my prayer.
10 All mine enemies shall be ashamed and sore vexed:
They shall be overthrown and be put to shame suddenly.

The first of the Penitential Pss.: the other six being Pss. 32, 38, 51, 102, 130, and 143. All are appointed for use on Ash Wednesday. The Psalmist is, like Job, visited with a serious illness, which is complicated by mental and spiritual anxiety, and by the reproaches of his enemies. It is a shallow criticism which speaks slightingly of O.T. religion on the ground that it regarded pain as a punishment for sin. Did not Jesus Christ take that view in the injunction: "Sin no more, lest a worse thing come unto thee" (John 5^{14})? The Jewish view was fundamentally correct. All suffering has for its formal cause somewhere a neglect or violation of the laws of Nature, *i.e.* a want of regard for the Will of God. Nature calls for wholesome food, fresh air, reasonable recreation, work, self-control, and when she calls in vain her voice is heard through the consequent suffering. Man seeks gain in the mine, on the ocean, at the foot of the volcano. The explosion, the storm, the eruption punish him for imprudence. "There is no vengeance in the cosmic process," says Mr Herbert Spencer. Neither is there any softness; its mills grind exceeding small, and spare none.

The mistake made, however, by the writer of this Ps. was not of the heart but of the head, not of the essence of religion but of its accident. Suffering, in general, does not come to us directly from the hand of God, but as a consequence of our place in the order of Nature. It is the inevitable consequence of sin, but cannot be always referred to some one particular sin, nor is it to be attributed to a special interposition of God in this or that case, but is the working out of the general laws which the wisdom of God has laid down for the education of man, that he may know to refuse the evil and choose the good. This truth was seen by the Rabbi who once in a dream asked the divine Shechinah how long he would have still to endure his sufferings, and received for reply: "My son, will it please you that I destroy the world for your sake?"

The reference in verse 5 to Sheôl is one of the many passages which we shall meet with which show that Sheôl was regarded as independent of JHVH and outside the sphere of His rule. (Cf. 31^{22}, 88^{5}; Is. 38^{18}.) This view prevailed so long as JHVH was thought of as the God of Israel only—as a tribal God—and not as the one true God, the Maker of heaven and earth. It marks the monolatrous stage as distinct from the monotheistic. It is of course obvious that the two might easily coexist in the same Church as do the Catholic and Protestant conceptions of Christianity to-day. (See R. H. Charles, *Eschatology*, pp. 35 ff.) The Psalmist's appeal here is not so much to the self-interest of JHVH, as to His lovingkindness. It is not so much JHVH as himself who would suffer by his going down to Sheôl. The Psalmist would be deprived of his greatest joy, the singing of the praises of his God. (Pss. 39, 49, 73 are the trilogy of the Psalter which confess a belief in happiness after death.)

What taught the Jew his sense of immortality was the discovery, voiced by Jeremiah, that the individual—and not the nation only—could enter into communion with God. He learned from this dis-

covery a higher self-valuation. The proclamation of God as man's Father, and man as God's child, emphasised this lesson, and from henceforth the conviction of our deathlessness has rested on the consciousness of kinship with God. For it is the argument of faith : I cannot be God's child in any adequate sense if my sonship is terminated by death. But I am conscious in my deepest being of being His child, and, therefore, it follows that the child of such a Father cannot die.

This same deep religious faith it is which speaks out in the triumphant close of the Ps. before us. The situation is not yet altered ; the sickness still remains ; the enemy is still rejoicing. But from the darkness the cry of faith breaks forth : "JHVH hath heard my supplication ; JHVH will receive my prayer. His hand is heavy upon me ; yet is He the All-Merciful. His reasons are good, no doubt ; but I hold fast to my trust in Him. I cannot understand ; I feel. He will heal me in His own time."

7 $a = 31^{9}$.

10. The meaning of the verse is that the enemies shall be abashed when they see the Psalmist once more in good health. *They shall be turned back* is only the Hebrew way of saying "They shall find the tables turned"; for rejoicing they will have shame.

PSALM VII.

Shiggaion of David, which he sang unto JHVH, concerning the words of Cush the Benjamite.

1 O JHVH my God, in thee do I put my trust:
Save me from my persecutors: deliver me:
2 Lest he tear me like a lion:
Lest he rend me in pieces, while *there is* none to deliver.
3 JHVH my God, if I have done this;
If there be iniquity in my hands;
4 If I have rewarded evil unto him that was at peace with me;
⌜If I have oppressed him⌝ that without cause was mine enemy:—
5 Then let the enemy pursue me, and take me:
Yea, let him tread down my Life upon the earth, and lay my Glory in the dust. *Selah.*

6 Arise, O JHVH, in thine anger:
Lift up thyself against the rage of mine enemies:
Awake for me:
Command my judgment.

7 Let the congregation of the people compass thee about:
For their sakes set up thyself on high.
8 Judge the people, JHVH:
Judge me, O JHVH, [[according to my righteousness, and according to mine integrity *that is* in me]].
9 Oh let the wickedness of the wicked come to an end;
but establish the just:
For the righteous God trieth the hearts and reins.
10 My defence *is* of God:
It is he that saveth the upright in heart.

11 God is a righteous judge:
God is daily angry.
12 He will not turn: he will whet his sword:
He will bend his bow, and make it ready.
13 He will also prepare for him the instruments of death:
He will ordain his arrows against the persecutors.

14 Behold, the wicked travaileth with iniquity:
He hath conceived mischief, and brought forth falsehood.
15 He hath made a pit, and digged it,
And is fallen into the ditch *which* he made.
16 His mischief shall return upon his own head:
His violence shall come down upon his own pate.

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17 *I will praise JHVH according to his righteousness:*
And will sing praise to the name of JHVH most high.

A document of strife between two leaders of the post-exilic community, artificial in its composition, clothing its complaint in proverbial sayings; perhaps itself one of the means by which the poet sought to excite sympathy for his cause, and so equivalent to one of the uses of the modern newspaper (Duhm). The first part (*vv.* **1–10**), according to Kirkpatrick, is of particular application, and the second of general. The poet first states his case, and then moralises on it. The Psalmist's protestation of innocence is no self-righteous boast, but a defence of his integrity against his enemy. The office of the witness-box is not to be confused with that of the confessional. As against his foe the Psalmist appeals to the just Judge. He prays to Him to fix His Court, to assemble the peoples, to take His seat, to open the assize, and to declare the innocence of the slandered poet.

11–17. Then follows a general description of God's constant attitude towards sin, and the consequent fate that dogs the steps of

the wicked. God is a righteous Judge and is indignant at sin every day (*v.* **11**). He is ever ready, as a man of war, to slay the unrepentant, but as for the wicked, though they bring forth their wickedness to the full birth, or, to vary the metaphor, though they dig a pit for the righteous, yet under the righteous government of God their own evil makes an end of them. Truth is mighty and shall prevail.

The prayer that the wickedness of the wicked may come to an end by their condemnation (or that it may itself end them) is one of those prayers for vengeance which meet us often in the Psalter. It is a prayer not directed against the individuals as such, but against the wickedness that is in them. This Ps. is the key to all Pss. which contain prayers against one's enemies. To this remark of Hengstenberg we must add that the Jewish mind loves the concrete, and even when it is dealing with the abstract it prefers to personify it. God walks in the garden; converses with Abraham; speaks on the Mount; tempts David; His angel is the pestilence; He dwells between the Cherubim and rides upon the clouds of Heaven. Wickedness in later Judaism is concentrated in a personal Satan; and the opponents of the godly are so identified with the evil cause they have espoused, that the Psalmists cannot discriminate, as Augustine did, between man as man and man as a sinner. To destroy the sin is only possible by destroying the sinner. Only by distinguishing—*Deus odit peccatorem amat hominem*—can the Jewish imprecation become a Christian "Woe!" But how pure at heart and sound in head must he be who calls down the woe. One alone perhaps could do that and be safe. None other may bend the bow of Ulysses.

3 and **4** form the protasis of an oath, of which the apodosis is omitted: If I have done...then may JHVH do so to me and more also. **5** then is added to intensify the imprecation.

5 *c.* *glory* = *soul*, as in 16^{9}, 30^{12}, 57^{8}, 108^{1}; Gen. 49^{6}. When the soul came first to be so described is not known.

6–10, which have certainly a different ring from the verses which precede and follow them, are treated by Duhm as a separate Ps. This makes two Pss.—*A*, consisting of *vv.* **1–5** with **11–17**, and *B*, consisting of **6–10**.

12, **13** are introduced by im-lô, which marks "an emphatic affirmative."

17 is a euphemistic liturgical appendix. Cf. 2^{12c}.

PSALM VIII.

To the chief Musician to the Gittith, A Psalm of David.

1 O JHVH our Lord,
How excellent *is* thy name in all the earth!
⌜Let me sing of⌝ thy glory in the heavens,
2 With the mouth of babes and sucklings:

Because of thine enemies, thou hast established a ⌜fortress,⌝
That thou mightest still the enemy and the Avenger.

3 When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
4 (I ask) "What is man, that thou art mindful of him?
And the son of man, that thou visitest him?"
5 For thou hast made him a little lower than the Elohim:
Thou hast crowned him with glory and honour.
6 Thou madest him to have dominion over the works of thy hands;
Thou hast put all *things* under his feet:
7 All sheep and oxen;
Yea, and the beasts of the field;
8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O JHVH our Lord,
How excellent *is* thy name in all the earth!

A simple and unpretentious Ps. but breathing the spirit of humble confidence in presence of the majesty of creation. Like Kant, the Psalmist is awed into adoring stillness by the sight of the greatness of the works of God. He turns the story of Genesis 1 into verse, using it to exalt the dignity of man before Nature. It is important for the interpretation to notice this dependence on Genesis, for otherwise what is said in the clauses in *vv.* 1 and 2 *who hast set thy glory above the heavens*, &c. (R. V.), which has baffled the ingenuity of multitudes of commentators, would remain still an irrelevant and jejune observation.

Looking out on the starry sky the Psalmist lauds the name of JHVH: "The name in the language of the ancient world, generally, and of the Hebrews in particular, is the image and expression of the being, the echo of its manifestation. God, as existing secretly in Himself, is nameless. But a manifestation and a name are inseparable from each other." The contemplation of the glory of this manifestation in the Heavens (= *the Name*) is so humbling that the Psalmist goes on to say: With the mouth of children and them that still lisp, let me sing of Thy glory in the Heavens: Thou hast established a fortress on account of Thy enemies; to hold down the foe and the rebel. This correction of the Hebrew text (which all commentators admit in some way to be necessary) keeps the Ps. within the limits of Gen. 1, of the mythology of which it is an evident correction. The monsters of the deep, Tiâmât (in Job 7^{12}, which is later than this Ps., the sea is spoken of as a rebellious power): "the tumultuous primitive abyss,

which God watched and confined, and still watches and enchains, lest it overwhelm the world. The tannîn in the same verse are those vast creatures with which the early waters of creation teemed" (cf. Job 38^{8-11}, Ps. 104^{9}, Jer. 5^{22}, and the "whale" in the Book of Jonah). Against the Titanic rebellious ocean and its monsters JHVH has set the firmament as a fortress.

Then from the thought of God's greatness in Nature the Psalmist turns to the littleness of man—that humbling and perplexing thought to which modern astronomy (and also the revelations of the microscope) has given an almost painful emphasis. The power of God, stretching through the infinite space; His wisdom seen in the uniformity of the operation of His laws; the immensity of the Universe over which He reigns, all threaten to crush us into insignificance, until we recollect that matter exists for the sake of spirit, and that the whole field of man's experience offers no example of the reversal of this order. We recognise our own spiritual transcendence of matter, even while we are immanent in it, and we turn away, therefore, from the thought of the material greatness of Nature to the inevitable reflection that after all Nature exists for Spirit, *i.e.* for God. Hence the devout soul, like the Psalmist, flies from Nature's appalling greatness to God's lovingkindness. He is

> A vase of earth, a trembling clod,
> Constrained to hold the breath of God.

I fear Nature no longer, even though "red in tooth and claw with ravin," but take refuge under His protecting Fatherhood in Jesus Christ.

> In all the maddening maze of things
> And tossed by storm and flood,
> To one fixed state my spirit clings—
> I know that God is good.

Man was made a little lower than Elohim—again a reference to Gen. 1—those Elohim who formed the heavenly guild as the Jew thought. If with Hengstenberg we say that "The Elohim expresses the abstract idea of Godhead," the difference is small, for in any case the Psalmist is concerned only to express man's favoured place over Nature given him by God. The former interpretation is to be preferred here and in Gen. 1^{26} (in spite of the fact that b'nêi Elohim is the usual phrase for angels, not Elohim), in view of the Jewish feeling of the vastness of the gulf which separated the Creator from the creature. The Elohim became "angels" formed as men; stately (Jos. 5^{13}), princely (Gen. 16 and 18), worthy (1 Sam. 28), fair (Gen. 19). In their bodily image, with their strength and beauty, was man formed, and so was endowed with a fitness to represent God in this lower world, and to have power over all lower animals.

The dignity of man as crowned with a purposeful being, as an heir of immortality, and as capable of seeing and choosing that good which is the end of his creation, all this is foreign to the primary teaching of

this Psalm. It deals with the former only of Kant's two awe-inspiring objects, the starry heavens, and not with the majesty of the moral law. This latter will meet us again in the latter half of Ps. 19 and in the whole of Ps. 119. It lies at the root of St Paul's reference to this Ps. in 1 Cor. 15^{27}, just as the further truth that man's true strength is made perfect through weakness sleeps in our Lord's use of the title Son of Man, as contained in *v.* **4**.

Thy wisdom plays with us as with a child,
Who, playing, learns his Father loves him well.

PSALMS IX AND X.

Psalm ix.

To the chief Musician to Muth-labben, A Psalm of David.

1 א I will praise *thee*, O Jhvh, with my whole heart:
I will shew forth all thy marvellous works.
2 I will be glad and rejoice in thee: I will sing praise to
thy name, O thou most High.
3 ב Mine enemies shall be overthrown:
They shall fall and perish at thy presence.
4 For thou dost maintain my right and my cause:
Thou sittest on a throne of right.
5 ג Thou shalt rebuke the nations:
Thou shalt destroy the wicked:
Thou shalt put out their name for ever and ever.
6 ד The enemy shall come to an end, and perish:
⊦Their cities shall be overthrown:⊣
Their very memory be forgotten.

7 ו But Jhvh is King for ever:
His throne is set for judgment.
8 He shall judge the world in righteousness:
He shall minister judgment to the peoples in uprightness.
9 ז Jhvh also is a refuge for the oppressed,
A stronghold in times of trouble.
10 And they that know thy name will put their trust in thee:
For thou, Jhvh, never forsakest them that seek thee.
11 ח Sing praises to Jhvh, the Inhabiter of Zion:
Tell his doings to the people.

12 The Blood-inquisitor remembereth them:
He forgetteth not the cry of the poor.
13 ח Have mercy upon me, O JHVH:
Look at my distress from my haters:
Lift me up from the gates of death:
14 That I may shew forth all thy praise
In the gates of the daughter of Zion:
And may rejoice in thy salvation.
15 ט The nations are sunk down in their own pit: in their own net is their foot taken.
16 JHVH shall be known *by* the judgment *which* he executeth:
The wicked shall be snared in the work of his own hands.
Higgaion. Selah.
17 י The wicked shall be cast into Sheol:
All the nations that forget God.
18 But the needy shall not alway be forgotten:
The expectation of the poor shall *not* perish for ever.
19 ק Arise, JHVH; let not man prevail:
Let the nations be judged in thy sight.
20 Put them in fear, JHVH:
Let the nations know themselves *to be but* men. *Selah.*

PSALM X.

1 ל Why standest thou afar off, JHVH? *why* hidest thou *thyself* in times of trouble?
2 The wicked is haughtily pursuing the poor:
He is snaring them in his gins.
3 For the wicked boasteth of his heart's desire:
⌜The covetous is despising JHVH.⌝
4 The wicked (thinks) in his arrogance:—"He will not ask":
All he thinks is:—"There is no God."
5 His ways are always headstrong:
Thy judgments *are* far above out of his sight:
As for all his enemies, he puffeth at them.
6 He saith to himself, "I shall not be moved:
I shall never *be* in adversity."
7 His mouth is full of cursing and deceit and oppression:
Under his tongue are mischief and vanity.

8 He sitteth in the lurking places of the villages:
He murders the innocent in corners:
His eyes are privily set against the poor.
9 He lieth in wait secretly as a lion in his den:
He lieth in wait to catch the poor: [[he catcheth the poor:]]
He draweth him into his net.
10 He croucheth: he lies low:
The poor fall by his strong ones.
11 He saith to himself:—"God hath forgotten:
He hideth his face; he will never see *it*."
12 ק Arise, JHVH; O God, lift up thine hand: forget not the poor.
13 Wherefore doth the wicked contemn God?
Why doth he say to himself:—"He will not ask"?
14 But thou hast seen; thou hast seen mischief and spite; requite *it* with thy hand:
The poor committeth himself unto thee:
Thou art the helper of the fatherless.
15 ש Break thou the arm of the wicked [[and the evil *man:*]]
Seek out his wickedness *till* thou find none.
16 JHVH *is* King for ever and ever: the nations shall perish out of his land.
17 ת JHVH, hear the desire of the meek:
Turn thy heart to them:
Cause thine ear to hear:
18 Judge the fatherless and the oppressed:
Let the man of the earth be no more a terror.

The first of the nine (or eight) alphabetical (or acrostic) Pss., the others being Nos. 25, 34, 37, 111, 112, 119, 145.

Jennings and Lowe "repudiate entirely the theory that the two compositions are one Ps." Perowne also favours the division. Hengstenberg supposes that "according to the design of the author the two Pss. form one whole, divided into two parts," and compares for a similar relation Pss. 1 and 2 and Pss. 42 and 43. But in spite of the difficulties in the way of regarding 9 and 10 as one Ps. the reasons for joining them are greater. For example; the LXX must have had some reason for making them one; 10 has no superscription, and the two together make up a complete alphabetical Ps.—broken it

is true (as in Nahum 1^{2-10}), but yet clear enough in outline. "The traces of the alphabetical arrangement of the verses (or rather of the stanzas) may still be followed from Ps. 9 into Ps. 10. But the order of the letters and the form of the Ps. as a whole have been disturbed. This happened, in the first place, by accident (? by design, Cheyne), and, secondly, through the attempts that were made to restore the original. The unity of the Ps. has been thus made unrecognisable. In the text which we now possess very few traces of it can be found. For the triumph of Ps. 9 lamentation is substituted in Ps. 10 without any explanation" (Wellhausen). In a more cautious moment Jennings and Lowe admit that the connection of Pss. 9 and 10 is one of the most curious phenomena in the Psalter, and one of which the full explanation is probably hopelessly lost. The sole difficulty in amalgamating the two Pss. arises from the difference of subjects. In the first it is the heathen—the enemies of Israel; in the second it is an internal wrong-doer. But this very difficulty should have made critics question that which causes it, viz. the ascription of the joint composition to David. Indeed Jennings and Lowe admit that Ps. 10^{16}—*the heathen are perished out of his land*—is incongruous in a Ps. of the time of David. It is surely more than incongruous; it negatives the Davidic date, and puts on the reader the task of finding an historical *locus* for the Ps. Ewald refers it to the fall of Nineveh (B.C. 607); and certainly the spirit of Nahum is closely akin to that which we find here. Cheyne prefers the Persian period, but postulates editorial redaction. Charles (*Eschatology*, p. 95) is content with pointing out that with Habakkuk and Nahum begins the custom of setting the *relative* righteousness of Judah over against the glaring wickedness of the Gentiles. The latter, therefore, appear as the godless and the former as the righteous. Ps. 9 + 10 would then be an exemplification of this value-judgment.

But a still more suitable historical framework has been found by Duhm, who suggests that the points of contrast between this Ps. (9 and 10) and Pss. 56–59 and their cognate Pss. mark it out as a reflection of the confusion that arose out of the conflict between Alexander Jannæus and the Pharisees. During that turbulent ruler's long reign of 26 or 27 years he "was almost constantly involved in foreign or in civil wars, which for the most part were provoked by his own wilfulness." Gadara, Raphia, Anthedon and Gaza—all cities of the heathen—fell before him, and later on, Pella, Dium, Gerasa, Gaulana, Seleucia and Gamala. The campaigns against these heathen cities would not be distasteful necessarily to a patriotic Pharisee. Indeed, somewhere about the middle of the reign of Alexander (*c.* B.C. 88), when he was driven to the mountains by Demetrius, his reverses awakened the national spirit, and 60,000 Jews went over to Alexander. A writer who shared the feeling which prompted this defection might well rejoice at the successes of their leader, who after all was one of their own nation, and (being a man in whom religion and patriotism were one) could well ascribe to JHVH the devastations inflicted by Alexander on the heathen:

IX. 5, 6. Thou didst threaten the heathen: Thou destroyedst the wicked;
Thou didst blot out their name for ever and ever;
Clean gone are the foes;
The cities which Thou hast destroyed are ruins for ever;
Perished is the memory of them.

With 5 cf. Psalms of Solomon 2^{26}.

Where politicians saw military skill the Psalmist saw the hand of JHVH. It was He who gave sentence on the peoples in righteousness (*v.* 8). It was He who delivered His people from the gateways of death (*v.* 13). It was to Him as *Judge* that the triumphant appeal was directed.

17. "If the Psalmists could theorise on the state of the non-Jewish world, they would probably say that it was composed of two classes—those who were 'forgetful of God,' and those who were 'waiting for His law.'"

19, 20. Arise, O JHVH, let not man be triumphant,
Let the heathen from Thee receive judgment!
Over them place a master, O JHVH,
That the heathen may learn they are mortals.

It is an additional indication of the Maccabean date of this Ps. that the judicial functions ascribed in it to the Judge are identical with those ascribed to the leaders in the narrative of the Book of Judges. In both the Judges (= the shôphêtîm) were not so much administrators as "champions both against the enemy and against the unfaithful of their own people." In the Ps. JHVH, the *causa causans*, emerges from behind the Maccabean prince and Himself is the champion of His people.

Even the verse which declares that "the heathen are sunk in the pit they have made" is not without its foundation in the chequered career of Alexander Jannæus—the Julius II of the Asmonæans. Ptolemy of Egypt routed and massacred the Jewish army at Asophon on the Jordan by a stratagem, and by a stratagem of diplomacy he was afterwards forced to leave the Jews alone. In the net which he spread his own feet were caught, for JHVH did not forget the cry of the godly. (For the history of the period, see Schürer, *Geschichte*, Div. I. Vol. I. § 10.)

But Alexander was not merely the conqueror of the heathen. When he was not engaged in war abroad he was oppressing the party of the Chasîdîm, the godly, the poor and needy, at home. What Josephus says of his doings dovetails in precisely with the obsecrations of Ps. 10. For six years he was fighting his own countrymen with mercenary troops, and on one occasion, when victorious, he crucified 800 of his prisoners and slew their wives and children before their eyes. The indignant Psalmist compares him to a lion: he lurks in the thicket, he stoops for prey and crouches, and the helpless are crushed by his teeth. But what enhanced his cruelty was his godlessness. "It could be with deep resentment only that pious Jews could look on and see a

wild warrior like Alexander Jannæus discharging the duties of high-priest in the holy place." On one occasion they pelted him with citrons as he stood by the altar to offer the sacrifice during the Feast of Tabernacles, crying out that he was the son of a prisoner of war, and therefore unfit to act as priest. He replied by massacring 600 of his detractors. The Psalmist finds in Alexander's atrocities proof of his contempt of God. He puffed at his opposers—*i.e.* at the godly; his ways were firmly established (*v.* 5 *a*); he thought to himself that he could not be shaken, that he would always remain free from misfortune (*v.* 6); his atheism was of a practical kind, for he thought again to himself (*v.* 11): God forgets it—He hides His face—He never sees it! (cf. Zech. 11^5 and Psalms of Solomon 2^1). And so from successful villainy the Psalmist appeals to JHVH:

X. 12, 13. Arise, O JHVH, lift up Thy hand, O God,
Forget not the godly.
Why do the wicked dare to blaspheme
And think to themselves that Thou dost not punish?

Cf. Psalms of Solomon: "He deceiveth with his words, saying, 'There is none that seeth and judgeth'" (4^{13}).

It is still with an appeal to JHVH that the Psalmist concludes his impassioned prayer for justice for the oppressed and for the orphans, that so never more might man from the earth defy JHVH by his oppressions.

The same bitter indignation at successful oppression meets us in Ps. 4 of the Psalms of Solomon, which Wellhausen refers to the time of Alexander Jannæus, and Ryle and James to that of Alexandra, when Aristobulus was trying to renew Alexander's policy. There the Sadducean enemy is denounced in similar terms:

He never ceaseth to scatter and bereave, and he maketh desolate for the sake of his wicked desire;
He deceiveth with his words, saying, There is none that seeth and judgeth (*vv.* 13, 14).

Another point of contact between our Ps. and the Psalms of Solomon occurs in 10^9 compared with Pss. S. 1^7, "Their sins were in secret; and I knew it not." The allusion, say Ryle and James, is to the immoralities which the Jewish aristocracy practised in defiance of the Law.

A close comparison, however, of our Ps. and that of the Psalms of Solomon would rather suggest the dependence of the latter on the former, as it certainly enables us to feel why one was included in the Canon and not the other. What inspiration consists in may also be realised by anybody who can taste the distinct flavour of each.

Whatever may be our conclusion as to the exact situation in history which gave birth to this Ps., it is clear that it is the cry of the religious in every age who see might contemptuous of right, law denied to the poor, capital treading on the neck of labour, a strong people crushing a weaker, and irreligion seated in high places.

PSALM XI.

For the chief Musician, *A Psalm* of David.

1 In JHVH put I my trust:
How say ye to my soul, "Flee *as* a bird to your mountain"?
2 For, lo, the wicked bend the bow, they make ready their arrow upon the string,
To shoot privily at the upright in heart.
3 If the foundations be destroyed,
What can the righteous do?
4 JHVH *is* in his holy temple:
JHVH'S throne *is* in heaven:
His eyes behold, his eyelids try, the children of men.
5 JHVH proveth the righteous:
But the wicked and the violent his soul hateth.
6 Upon the wicked he shall rain snares:
Fire and brimstone, and a wrath-wind *shall be* the portion of their cup.
7 For JHVH is righteous; he loveth righteousness:
The upright shall see his face.

This Ps. reminds us strongly of Pss. 3 and 4, and may be from the same author. In any case, all three emerge from similar perplexities, and solve them by the same faith in JHVH. The speaker here is some leader of a party whose supporters give him advice which he holds to be cowardly. If on general grounds we were to hold that the headings of the Pss. which refer them to David were trustworthy, then it would not be difficult to find circumstances in his life suitable to this Ps. He was an outcast hiding in the mountains, and hunted like a partridge. But we might find situations of the same kind in the Maccabean times, *e.g.* when Mattathias and his sons fled into the mountains (1 Macc. 2^{28}). The fact is that throughout Jewish history the mountains were ever the refuge of the persecuted.

The danger here is imminent. The opposite side is even now ready to strike; the pillars of the State, whether its leaders, or the foundation principles of law and order, are broken up; the godly have wrought nothing; they can do nothing; JHVH is their sole hope. Of Him faith says that in spite of storms below He sitteth in His heavenly Temple calm above the waterfloods. But He is not heedless of man's doings. He proves the righteous and the unrighteous (so LXX), approving the former and reproving the latter. The violent man He hates "with all the energy of His perfectly and essentially holy

nature." This hatred from His very soul explains why He is to treat the Psalmist's enemies as He had treated the men of Sodom. The simoom, which is to be in their cup, Hengstenberg prefers to render as a "wrath-wind"—JHVH's wrath shall they drink.

7. The Psalmist's refuge that JHVH is *righteous* is best explained in the sense of *faithful and true*, as often in the Second Isaiah; and then the *Righteousness* which He loves will be the righteous acts (as in Judges 5^{11}) by which He comes to the help of His own, and so proves Himself "a just God and a Saviour" (Is. 45^{21}).

7 *b*. "JHVH is hiding His face, and seems indifferent to the rights of His godly ones. But eventually He will interfere and do them justice. The deeds which He will then perform in the world will be the manifestation of His countenance. The phraseology appears to be derived from the arrangements at an Eastern court, where it is difficult to reach the King's presence and obtain a hearing for a request, but where, a hearing once obtained, the suit is generally won" (Wellhausen).

To the Christian it is not the form here which is the important factor. The substance is what he will seek, and that he finds in the assurance of the Psalmist's faith that somehow and somewhen he will see God, but he gives to this substantial faith an eschatological form. New bottles for new wine.

PSALM XII.

For the chief Musician to the Sheminith, A Psalm of David.

1 Help, JHVH; for the godly ceaseth:
The faithful fail from among the children of men.
2 They speak vanity every one with his neighbour:
With flattering lips *and* with a double heart do they speak.
3 JHVH shall cut off all flattering lips,
The tongue that speaketh proudly,
4 Who have said, "With our tongue will we prevail:
Our lips *are* our own: who *is* lord over us?"
[Arise, O JHVH, help me, O my God.]
5 For the oppression of the poor, for the sighing of the needy:—
"Now will I arise," saith JHVH:
"I will set *him* in safety ⊢who longeth after me⊣."
6 The words of JHVH *are* pure words:
As silver tried [[in a furnace of earth,]]
Purified seven times.

7 ⌜Thou shalt keep them, JHVH:
Thou shalt preserve them from this generation for ever.
8 The wicked walk on every side,
When the vilest men are exalted.⌝

It is the poet's business to put into language that is "simple, sensuous, passionate" the feelings of man; it is the prophet's to speak with the authority of God and declare to man what His will is. In this Ps. the two are united. The falsehood of the age was felt acutely by the pious—the "poor and needy"—so acutely that nothing could make it tolerable but a direct interposition of JHVH Himself. This interposition is promised in verse 5. Delitzsch indeed says that the whole Ps. is a ring and verse 5 its jewel.

In verse 1 we meet for the first time with that conjunction of *mercy and truth* which meets us again so often in the Bible—cf. Pss. 25^{10}, 26^{3}, 57^{3}, 61^{7}, 85^{10}, 89^{14}; Proverbs 3^{3}, 20^{28}; Hos. 4^{1}; or of *mercy and judgment*, Ps. 101^{1}. We have *light and truth*, Ps. 43^{3}; and *grace and truth* in John $1^{14,17}$; and *lovingkindness and truth* in Ps. 40^{10}. This double strain in the interpretation of the "Name" runs throughout the whole Bible, and finds its highest expression in the doctrine of God as Father, = Him who is (1) loving and (2) a moral Governor.

The Psalmist was living in an age of lies, flattery and deceit. His complaint finds its echo to-day in the lament that diplomacy is but another name for the art of graceful juggling with words; that conventional phrases want sincerity (*e.g.* the superscription and subscription of letters, the phrase "Not at home"; what are called white lies, and social hypocrisies in general); that few dare to say out what they think, and that vice is gilded with glozing words which hide its ugliness. So Elijah felt that all was unreal in his day, and that he was the sole surviving representative of the truth of JHVH.

In Church and State to-day it may be not improper to point out that verse 4 has its analogue. There are those who are strong with their tongue and trust to their eloquence, their conversational powers, and their *savoir faire* to carry them to victory, heedless of the spiritual laws which alone make a nation, or religious community, pleasing to God.

Duhm suggests that a stichos has dropped out after verse 4, and that it was probably the "Arise, O JHVH! help me, O my God" of Ps. 3^{7}. If this be so, then 5*a* belongs to the restored clause, and JHVH's reply begins at "Now will I arise," which is a quotation from Is. 33^{10}. The clause 5*b* should almost certainly be "I will place him in safety who longs for me." (So Wellhausen.) Most commentators who give the meaning of *longing* to the verb (Perowne, Hengstenberg, Ewald, Delitzsch, &c.) refer it to salvation as its object. *He who longs for JHVH him will JHVH save* is clearly the only sense which is worthy and appropriate. So Olshausen.

Verse 6 is proof of the power of familiar words of the Bible received

traditionally as coming from God. The Psalmist had quoted one such saying (in *v.* 5) and finds in it strength and consolation, as multitudes of the pious have done in similar sayings, and then he cries exultingly that "the sayings of JHVH are pure sayings, genuine silver for the land, purified by fire, seven times refined." This translation is that of Deissmann (in his "Bible Studies," p. 262), who from Egyptian papyri finds a word (rendered *trying* or *trial* in Jas. 1^3 and 1 Pet. 1^7), which clearly meant *genuine*; by following it backwards in time he assigns it here a meaning, which clears away what commentators had found previously an insoluble difficulty. Nevertheless a gloss must be suspected as well as a misunderstanding.

Verse 7 is called by Delitzsch the Psalmist's Amen to JHVH's promise of help.

Wellhausen transposes *vv.* 7 and 8, but without assigning any reason. Perowne, who retains the usual order, remarks that "this return to gloom and doubt is without parallel at the conclusion of a Ps." The LXX makes no sense. Duhm says that how the clause 8*a* got there, and what it means he does not know. All we can say is that the text as it stands affirms that JHVH will keep His promise and protect the godly from the generation (=the whole genus) of the wicked, and that when men of lax morals are put in high places the godless flaunt their vices publicly and without restraint. But the two clauses have no logical connection; and if they are to stand, their basis must be sought in events which pressed on the Psalmist to such an extent that his feelings could not be contained in any framework of thought, but dropped from the pen staccato fashion.

The Midrash on Ps. 81^2 has an interesting note to the effect that the harp of the sanctuary is described as of seven strings (Ps. 119^{164})= the age of this world; in the days of the Messiah as of eight strings (according to the Inscription of Pss. 6 and 8, "To the Sheminith"); and in the world to come as of ten strings (according to Ps. 92^3). Hengstenberg says, however, that Al-Hashsh'minîth cannot possibly denote an instrument of eight strings. Olshausen and Ewald hold that it indicates a musical mode; Delitzsch follows Gesenius in explaining it of the bass=to be sung in the octave.

PSALM XIII.

For the chief Musician, A Psalm of David.

1 How long, JHVH, wilt thou forget me, for ever?
How long wilt thou hide thy face from me?
2 How long shall I take counsel in my soul,
Having sorrow in my heart ⊦by day and night⊣?
How long shall mine enemy be exalted over me?
3 Look! Hearken! JHVH, my God:
Lighten mine eyes, lest I sleep the *sleep of* death;

4 Lest mine enemy say, "I have prevailed against him":
Lest my foes rejoice when I am moved.

5 *But I have trusted in thy mercy:*
My heart shall rejoice in thy salvation.
6 *I will sing unto* JHVH,
Because he hath dealt bountifully with me.

The flesh lusteth against the spirit and the spirit against the flesh in this beautiful little Ps. Luther says finely: "Here hope itself despairs and despair hopes, and there only lives the unutterable groaning with which the Holy Spirit intercedes in us." The four times repeated "How long?" shows the intensity of the Psalmist's grief and perplexity. He was forgotten, and for so long that it seemed for ever; God's face was hidden; he could find no way out of his troubles; and to crown all, he had no answer to the taunts of his enemy. "Day after day and night after night he has lain down helpless in Doubting Castle, till at last he plucks at the Key of Promise." Have we here a recourse to Scripture as in the previous Ps.? Does the Psalmist refer to Is. 57^{16}: "*I will not be content for ever, neither will I be always wroth*"?

The agony of the sufferer appears again in the short and sharp ejaculations of verse 3, "Look! hearken!" which are the reply of the spirit within to the suggestions of the lower self that God had forgotten and hidden His face. His prayer is for life, and life more abundantly, else must he go down to the gloomy land of ghosts where is no praise, and no activity. Finally the spiritual part of the writer prevails, and he affirms his trust in the fatherly love (chĕsĕd) of God and his confidence that he will yet rejoice in being delivered by Him. His confidence is all the more touching in that he apparently lacks the support of a belief in immortality.

The *counsels* (= devices, plans, schemes) of verse 2 and their futility are well placed by St Paul in Phil. 4^{7} where he says that the peace of God (= the inward peace which comes to him who trusts), the peace which surpasses every human device or thought for ensuring calmness of heart, shall act as sentinel; mounting guard over the believer. On this Professor Vincent aptly quotes Tennyson:

> Love was and is my King and Lord,
> And will be, though as yet I keep
> Within his court on earth, and sleep
> Encompassed by his faithful guard,
>
> And hear at times a sentinel
> Who moves about from place to place,
> And whispers to the worlds of space,
> In the deep night that all is well.
>
> *In Memoriam*, Stanza 126.

But Duhm (following Dyserinck and others) reads *griefs* for *counsels* (atzzârbôth for êtzôth) so as to preserve the parallelism.

5, 6 form a euphemistic liturgical appendix; cf. 2^{12c}.

PSALM XIV.

For the chief Musician, *A Psalm* of David.

1 The fool hath said in his heart, "*There is* no God."
They are corrupt, they have done abominable works:
There is none that doeth good.
2 JHVH looked down from heaven upon the children of men,
To see if there were any that did understand,
That did seek after God.
3 They are all gone aside, they are *all* together become filthy:
There is none that doeth good, no, not one.
4 Have all the workers of iniquity no knowledge?
⌜They eat the bread of JHVH:
On JHVH they do not call.⌝
5 There were they in great fear:
For God *is* in the generation of the righteous.
6 ⌜Ye shall be put to shame for your attacks on the poor,⌝
Because JHVH *is* his refuge.

---

7 *O that the salvation of Israel were come out of Zion!*
O that JHVH would bring back the captivity of his people!
Then should Jacob rejoice, and Israel be glad.

Commentators are more in conflict on this Ps. than usual. Wellhausen, for example, says that it is the heathen who are spoken of, but Jennings and Lowe refer it to the "godlessness of the oppressive faction." Nâbhâl, *the fool*, according to Perowne is rather a practical than a theoretical atheist, but Duhm says that it is not merely practical atheism that is intended. The opening word shâm of *v.* 5 means here (as in Jud. 5^{11} and elsewhere) *then* rather than *there*; Hengstenberg affirms, however, that it always denotes in Hebrew *the place*, never, as in Arabic, *the time*. In *v.* 4 JHVH Himself speaks, according to Kirkpatrick and Wellhausen, but Duhm says it is not likely that JHVH is the speaker, and Hengstenberg supports him. Where experts differ common sense must be judge.

Two main principles are to be borne in mind here as throughout:

(1) The first is that of Matthew Arnold that "to understand that the language of the Bible is fluid, passing and literary, not rigid, fixed and scientific, is the first step towards a right understanding of the Bible" (*Literature and Dogma*, Preface). The fact is that the Bible

writers wrote not as theologians drawing up a Summa, but as men of religion, and, therefore, their language was approximative and poetical merely, not scientific, concrete not abstract. This will save us from following St Paul in treating, as he does in Romans 3^{13-18}, isolated passages of the Old Testament about the spread of moral corruption as proofs of mankind being a *massa perditionis*. Moral indignation takes no account of exceptions, but allows its feelings to override all calculations of nicely balanced less or more. The Psalmist is not to be held responsible, therefore, for any rigid doctrine about the total depravity of human nature which the exigencies of controversy, or the ingenuity of the mere theologian may deduce from his impassioned words.

(2) The Hebrew temperament, at least as revealed in the O. T., is intensely and exclusively practical, and that because it is religious. It takes little interest in the merely intellectual problems of religion; it is not the antinomies of reason which affect it principally. So far from the O. T. writers speculating about the One and the Many, or discussing the legitimacy of ascribing Personality to God, or taking part in the duel between Reason and Faith, they seldom show that they are even aware of such problems. Their difficulties are very real, but they belong to the moral order. They cannot find JHVH, or they mourn the adverse decision of history against them, or they dread the land of shadows, or they resent their oppression by the heathen, or the success of their rivals within the theocracy; but they very seldom are oppressed, as we are oppressed, by the difficulties started by reason and insoluble by it. This fact will, for example, incline the balance of weight to the determination of nâbhâl in the Ps. before us as the practical atheist.

So too in *v.* **2** the understanding that is desiderated is not prudence but wisdom. The understanding man is not he who knows the truth but he who does it, "he who through experience and doctrine has acquired the proper insight into our dependence on God."

But the denunciation of the nâbhâl has a historic as well as a moral interest, if we bear in mind that analogy warrants us in seeing the Sadducean party under that term of opprobrium. That the Sadducean spirit existed long before the historical Sadducean party is of course natural, but we shall not be far wrong in saying that the beginning of Sadduceeism as an active and organised party may be fixed at a date soon after the conquests of Alexander the Great, or about B.C. 300. Both Pharisee and Sadducee, apparently, were affected by Persian thought, but the former used it to bring out and to enhance the religion of his fathers, while the latter, as a man of the world, treated it as opposed to right reason, holding that as reason knew nothing of immortality, angels, demons, or fate, therefore it was folly to trouble about them. Hence the Sadducee figures consistently in history as a rationalist, a conservative, a politician, and a secularist. The strife of Pharisee and Sadducee was the perennial strife between the Church and the world, or faith and sight, the spiritual and the material.

Hence Mr Cowley's suggestion that *Sadducee* is derived from a Persian word Zanâdikah, *infidel* or *heretic*, is very tempting. *Encyc. Bibl.* 4[4236]. The Sadducees acc. to Josephus "were able to persuade none but the rich, and had not the populace obsequious to them." It is worth noting that the Greek name Epicurus was used to denote a heretic or unbeliever, whether Jewish or foreign. Study the Law, said R. La'zar, that thou mayest make answer to Epicurus. The student of the Law was the Pharisee; his opponent was a Sadducee, a Samaritan, an Epicurean, an infidel, heretic, in short a nâbhâl.

How is **4** *b* to be understood? Is it that they who eat bread should call on the name of JHVH? Is it that they are so absorbed in their food that they forget the Giver? Or is it that they have robbed the poor of his bread and so robbed JHVH? None of these seem so likely as the brilliant suggestion of Duhm that the full clause should run: "Have the evil-doers no knowledge who eat up my people? They eat the bread (of JHVH) and on JHVH they do not call." He adds that "to eat anybody's bread" means to be supported by him and to stand in his service. This suits all Israelites, but particularly the priests who in a special sense eat JHVH's bread; apparently then our passage contains a thrust at the priestly aristocracy, because those who "eat up my people" cannot be common evil-doers, and for them the reproach of ignorance is most severe. Baethgen, however, by a slight change of the text, renders the verse: *They eat up my people whom war has already consumed.*

7. The last verse is a liturgical addition, and of post-exilic date. There is little ground for Kirkpatrick's view that the Ps. could hardly have ended abruptly with *v.* **6.** "Ye have frustrated the counsels of the poor, but know that JHVH is his refuge," is just the sort of confident close which meets us repeatedly. (See Grimm, *Euphemistic Liturgical Appendixes in the O. T.*, p. 17.)

"To turn the captivity" (Shûb Sh'bûth) is not necessarily a cry of the Exile, but is a phrase = *restore the fortunes.* It is used in this tropical sense in Job 42[10], Ezek. 16[53], Ps. 85[1] to describe the restoration to any one of a previous possession, or prosperous condition, of which JHVH had deprived the owner. It is quite true, as Olshausen points out, that sh'bîth in Num. 21[29] has the primary meaning of captivity, but this does not affect the expression shûb sh'bûth of this verse in which two cognate words are used in a quasi-technical sense. Nor is Deut. 30[3] a case in point, as Hengstenberg seems to think, except that there v'shob eth-sh'bûth is certainly used in the tropical sense, for it speaks of the Israelites being not imprisoned but scattered abroad. We must distinguish then between (*a*) the primary sense of captivity given by the Exile, and (*b*) the derivative sense of misery in general of which the Exile was a leading case. This gives us shûb sh'bûth as a post-exilic expression for adversity.

Cf. Amos 9[14] where both meanings are contained.

PSALM XV.

A Psalm of David.

1 JHVH, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?
2 He that walketh uprightly, and worketh righteousness:
Who speaketh the truth in his heart:
3 Who takes no slander on his tongue:
Who doeth no evil to his friend:
Who taketh up no reproach against his kinsman:
4 In whose eyes the apostate is contemned:
Who honoureth them that fear JHVH:
Who sweareth to *his own* hurt, and stands to his oath:
5 Who putteth not out his money to usury:
Who taketh no reward against the innocent;—
He that doeth these *things* shall never be moved.

A Guest Ps. to be compared with Ps. 24 and Is. $33^{15f.}$ (and with the whole of the Epistle of St James), with both of which it has close ethical affinities. The unquestioned references to the Mosaic code of Leviticus, and the assumption of there being but one sanctuary of JHVH, as well as the reflective character of its moral teaching, are fatal to its Davidic date.

A favourite post-exilic mode of stating the relation of the pious Jew to JHVH was that of a guest, a dweller, or one having a Burgerrecht (cf. $5^{4,5}$). So in Eph. 2^{19} we have "fellow-citizens" and "members of the household" of God. The title "guest of Allah" is given by the Arabs to one who resides in Mecca beside the Caaba.

The description of the Temple as a tent is poetic only, similar to our description of a Christian Church as a temple.

The answer to the enquiry: "Who can be JHVH's Guest or Chesed?" is couched, not in the terms of tribal relationship which would be proper to David's time, but in those of legalism which suit the circumstances of the post-exilic period. This developed afterwards into the conception of a spiritual temple as in John 4^{21}. Cf. Browning's:

> Why, where's the need of temple, when the walls
> O' the world are that? What use of swells and falls
> From Levites' choir, priests' cries, and trumpet calls?

2. The Guest was one who walked uprightly (Kirkpatrick's "integer vitæ scelerisque purus" is apt in Horace's sense); one who like Zacharias and his wife "walked in all the commandments and ordinances of the

Lord blameless" (Luke 1^{6})[1]; one who kept JHVH's judgments before him and did not put away His statutes from him (Ps. 18^{22}); one whose righteousness was that of Ps. 119, of the Scribes and Pharisees, legal, obedient and whole-hearted, the best that was known, and, therefore, acceptable to JHVH.

For the power of *righteousness* see R. Eleasar: "Ten hard things were created in the world. *Rock* is hard, but *iron* cuts it: *fire* fuses iron: *water* quenches fire: *clouds* bear water: *wind* scatters clouds: the *body* bears the wind: *fear* shatters the body: *wine* dispels fear: *sleep* dissipates wine: and *death* is harder than all of them, but RIGHTEOUSNESS delivers from death."

As the Law directs in numerous precepts, so does he speak the truth and that not "in his heart," but "with his heart," *i.e.* cordially, gladly. He takes no slander on his tongue (Dr Kay's excellent rendering), and so keeps the 9th Commandment of the Decalogue.

3. His morality again is particularistic. It is his kinsman, a member of the same nation, to whom he is careful to do no evil (the Heb. has a play on the words, the words for *evil* and *neighbour* being almost indistinguishable, and often confused). The second word rendered in A. V. *neighbour* is less strong and denotes "the common bodily and spiritual derivation through which men have become brethren." Both words are found together again in Ex. 32^{27}. Delitzsch quotes the line *audacter calumniare, semper aliquid hæret*, to describe the effects of taking up a reproach against a neighbour. The difference between the Pharisaic and the Christian conception of neighbour is illustrated by the saying that "the neighbour of a cheber is a cheber (*i.e.* the neighbour of a Pharisee is a Pharisee), of a priest a priest, and of an Israelite an Israelite." The answer of Christ in Lk. 10^{37} arose from and was in contrast to the teaching of the schools of His day.

4 *a*. The *reprobate* (R. V.) or *vile person* (A. V.) is one who does not keep the law, who is, therefore, no fit companion for the righteous who do, and so by easy stages sinks into one of the "people of the land" that later Pharisaism is said to have regarded as accursed. It was, and is, easy for the Pharisaic spirit to come to persuade itself that the vile person who does not keep the law does not keep it because he does not know it—the knowledge that is thought of being more Hellenic, or intellectual, than Hebrew or moral.

4 *b*. On the other hand he that feared JHVH was to be honoured. The scribe, or one who honoured JHVH by studying His law day and night, was deserving of all the veneration that the layman (as we should say) could give him. "Let thine esteem for thy friend border upon thy respect for thy teacher, and respect for thy teacher on reverence for God." "Respect for a teacher should exceed respect for a father, for both father and son owe respect to a teacher." "If a

[1] The O.T. hâlach *walk* reappears with its moral connotation in the N.T. ἀναστρέφω or περιπατέω = me gero, vitam instituo; cf., for example, Eph. 4^{1}, 1 Cor. 7^{17}, &c.

man's father and his teacher are carrying burdens, he must first help his teacher and afterwards his father. If his father and his teacher are in captivity, he must first ransom his teacher and afterwards his father." Such were some of the maxims which show how the pious Jew was to honour them that feared JHVH. See Schürer, *History*, Div. II. Vol. I. § 25.

4 *c*. The Law as to vows is referred to in *v.* **4** *c*—"he that sweareth to his own hurt and changeth not." In Lev. 5^4 we have: "If a soul swear, pronouncing with his lips to do evil or to do good, &c.," and in Lev. 27^{10}, in the case of a man who has vowed a beast unto JHVH he is forbidden to change it. So *v.* **5** *b* refers to Lev. 25^{36}, "Take thou no usury of thy brother," where usury denotes what it denotes with us, exorbitant interest charged on money lent to one whose poverty compels him to borrow. This is based on Deut. 23^{19}, where, however, usury is allowed in the case of a heathen.

5 *b*. The acceptance of bribes to blind the judge's eyes withal is condemned in Deut. 16^{19}: "Thou shalt not wrest judgment: thou shalt not respect persons, neither take a gift." The impartiality of JHVH is attributed, on the other hand, to His kindness in Ps. 62^{12}: "To Thee, O Lord, is goodness: To every one Thou renderest according to his deeds."

Josephus (*De Bell. Jud.* II. 8, 7) has an interesting account of the oath imposed by the Essenes on their novitiates. Each before being admitted to the common meal has to pledge himself "first that he will reverence the divine Being; and secondly, that he will abide in justice to men, and will injure nobody, either of his own accord or by command, but will always detest the iniquitous, and strive on the side of the righteous; that he will ever show fidelity to all, and most of all to those who are in power, for to no one comes rule without the Deity; and that if he should become a ruler himself, he will never carry insolence into his authority, or outshine those placed under him by dress or any superior adornment; that he will always love truth and press forward to convict those that tell lies; that he will keep his hands free from peculation and his soul pure of unholy gain."

This oath with its tone of universal morality may be said to stand half-way between our Ps. 15 and the teaching of the Sermon on the Mount. But what a world has to be traversed before the last is reached!

PSALM XVI.

Michtam of David.

1 Preserve me, O God: for in thee do I put my trust.
2 I have said unto JHVH, Thou *art* my Lord:
I have no good beside thee.

3 ⟦*To the pious in the land he now says,*
"In their princes is all my delight."⟧

4 Their sorrows shall be multiplied *that* exchange JHVH for another god:
Their drink offerings of blood will I not offer:
I will not take their names upon my lips.
5 JHVH *is* the portion of mine inheritance and of my cup:
⌜Thy Thummim are my lot.⌝
6 The lines are fallen unto me in pleasant *places:*
Yea, I have a goodly heritage.
7 I will bless JHVH for giving me counsel:
My reins also instruct me in the night seasons.
8 I have set JHVH always before me:
Because *he is* at my right hand, I shall not be moved.
9 Therefore my heart is glad, and my glory rejoiceth:
My flesh also dwells securely.
10 For thou wilt not leave me to Sheol:
Thou wilt not suffer thy saint to see corruption.
11 Thou wilt shew me the Way of life:
In thy presence *is* fulness of joy:
In thy right hand *there are* pleasures for evermore.

This Ps. raises problems which it does not solve. Its text is corrupt, its date uncertain, and it has been used apologetically in the N. T. in a way which, though in substance justifiable, yet is in form opposed to any reasonable canon of interpretation. The Psalmist must be supposed to speak first for himself, and not for his people. It is true that Cheyne affirms that "the speaker is the personified association of pious Israelites, which, however small, feels itself the bearer of JHVH's banner." This view is in accordance with the dictum laid down that "we can venture to say that it is the consciousness of the Church, or of some leading members of the Church, which finds a voice in every part of the Psalter." This theory of Prof. Cheyne's is not without its attraction as a practical restatement of the mystical view in terms required by criticism. The most succinct form of the mystic view is Augustine's: "Scarce is it possible in the Pss. to find any voices but those of Christ and the Church, or of Christ only, or of the Church only" (on Ps. 59^2). In spite, however, of all that is urged in behalf of this idealising tendency of the Psalmists it is impossible to accept any theory which makes them mere mouthpieces of the Church-nation. What they felt and wrote they felt and wrote indeed as Jews, but they had first experienced it as men. Perhaps the more adequate statement would be that the Psalter, being the Hymn Book of the Jewish Church after the Exile, comes to us not directly from its several authors, but fragrant with the aspirations, fears, hopes, joys

and sorrows of the Church-nation which adopted them. In this respect it resembles the Synoptic narratives. These do not come to us as they might have met a contemporary of Jesus Christ, but they bear the impress of the history of the first two generations which followed His Ascension. He who would understand them as they stand must feel the heart-throbs of the earliest Christian communities. So it is with the Psalter. Every Ps. had its historical *locus*, but it is charged with more than its author put into it. It survived because, under its particularistic form, pious people felt a more general truth which belonged to the Church-nation as a whole.

The point thus raised by Prof. Cheyne is so important for the proper understanding of the Psalter that it may be well to illustrate it a little further.

In every one of us there may be said to lodge two souls. There is that which seeks its own particular good, and that which refuses to separate between its own good and that of others. The end to both is the same, viz. self-realisation, but in the one case the self is dwarfed, or as Hobbes put it, "solitary, poor, nasty, brutish, short"; in the other the self is that larger and more generous ego which has taken to its heart the good of all as its own good. The individual self has been transformed into a social self. "A being who, like man, is a little higher than the animals, 'a little lower than the angels,' can only realise his own life, in so far as he realises the life of the society of which he is a member. To maintain himself in isolated independence, to refuse to be compromised by social relations, is the surest way to fail to realise the good he seeks. To seek life is in this sense to lose it. On the other hand, a man finds salvation in the duties of family, profession, city, country. To lose his life in these is to find it. For the social fabric of which he finds himself a part is only the fabric of his own life 'writ large'" (Muirhead, *Elements of Ethics*, p. 160).

In the same sense we may say that the Psalmist writes not merely from the view-point of his narrow, individualistic self, but from that of his larger self, as having made his own good consciously the good of his people. He speaks indeed as the representative of the Church-nation, but only because he has first identified his own proper good with that of the society of which he is a member. Its spirit lives in him, and his "social-self" is its compendium and voice.

With this preface we may now proceed to the Ps. before us. It is from first to last the jubilant expression of the joy and serenity which the chasîdîm experience in the favour of JHVH. It presupposes also a knowledge of the Law and glad acceptance of it. "I have said unto JHVH, 'Thou art my Lord; I have no good beside Thee,'" is a confession based on the First Commandment of the Decalogue.

3 *a*. It is better on the whole to take that crux of commentators, **3** *a*, as a gloss which has crept into the text = To the holy in the land he now says, "In their princes is all my delight." If (*v.* **5**) *The Lord Himself is the portion of my inheritance* may be referred, as seems almost certain, to the law of the Levites which gave them JHVH for

their inheritance (Deut. 10^9), then *the princes* here may well be the priests, God's representatives of whom the Psalmist himself was perhaps one. Helkî = *my portion*, suggests that the priest's name may have been Hilkiah = *Jhvh is my portion.*

4. As for idolaters—Samaritans, says Cheyne—the Psalmist will have no connection with them; he will not even mention the idols' names:—names were charged with magical power for good or evil, *e.g.* to name Jhvh was to be blessed by Him, and to name Chemosh was to come in some way under his power; nor will he share their drink-offerings of blood. Most commentators treat the predicate *of blood* as metaphysical, but there seems no reason for rejecting its literal meaning. Libations of blood were common enough.

5 *a* says with Ps. 23^5 that Jhvh "is for His people a cup which is never empty." The Hebrew for *maintainest* is in any case ambiguous. Delitzsch translates it: *Thou ensurest for me a spacious habitation as my lot.* Hitzig's suggestion is tempting · *Thy Thummim are my lot*, a remark which would be very appropriate in one who was perhaps himself a priest. It is no valid objection that the Thummim are never mentioned without the Urim, for if we reject this conjecture then the word itself occurs nowhere else, and might as well be rejected for the same reason.

6. *The lines are fallen*, &c., is a manifest reference to Jos. 17^5. Israel, as a whole, had had Palestine marked out as its portion by the measuring line, but a far sweeter portion was assigned the Levites; truly the lines had marked out for them a goodly heritage, even Jhvh and His religion.

7. The thought of his favoured position, especially as the writer lies awake at night and meditates on the Law, the Temple and Jhvh's nearness to him, and His bountiful goodness, swells his heart with joyful pride and confidence. He has a champion at his right hand, even Jhvh; who can move him? His heart is glad; *his glory* (= his soul; cf. *my darling* in Ps. 22^{20} and *my honour* in Ps. 7^5) rejoices; his whole living organism (= his *flesh*) rests in security (not in *hope*). The good is present not future, and in this world not the next.

8. Cf. 109^{31}, 121^5.

10, 11. The last two verses have no eschatological reference. They declare merely in their proper meaning that the Psalmist's confidence in Jhvh, like that of the Pss. of Solomon (3^7), is such that he is sure his soul will not be allowed to go to Sheôl; as Jhvh's châsîd he will not go to the grave. Some imminent danger is doubtless before his mind, and from it, he declares, Jhvh will surely deliver him. What is more, Jhvh will show him the path which leads to life. (*Path of life* and *path of glory* both refer to the Messianic age, when, as another Psalmist says, *glory will abide in our land.*) In Jhvh's presence is perfect joy; in His right hand (not at His right hand) is a super-abundance of good things ready to be bestowed on Jhvh's favourites.

But though this be the primary meaning, the question still remains whether a deeper meaning can be legitimately read from the words

used. We may hold that there is, and yet not admit that the methods of interpretation adopted in Acts 2^{29-32} and 13^{35-37} are valid, outside the reach of Rabbinical rules. The truth is indeed that the antithesis is not between life here and life hereafter, but between life with and life without God. But it is not the whole truth. It is also true that one who has been allowed to experience such close intimacy with the Living One cannot die. His God is the God of the living. The fulness of this truth is reached when God is revealed as the Father, and claims men as His sons. On that revelation rests our hope of immortality. This truth is admirably set forth in the following extract from C. G. Montefiore's Bible for Home Reading, *in loco*:—

"Though Israel or the pious community may be the speaker in a number of seemingly 'individualistic' Pss., yet the Psalmist himself feels the thoughts which he puts into the mouth of Israel. Only because he has realised them in his own soul, does he embody them in written words. They are the expression and outcome of his own experience; Israel speaks through him..... But if he says of Israel, 'Thou wilt not suffer Thy loving one to see the pit,' he cannot feel his words to be true for himself as well as for Israel. As an individual he will see 'the pit' (*i.e.* the nether world), for he, like all men, is mortal. The best explanation will therefore be to assume that the Psalmist speaks both for himself and for all other pious Israelites, who together make up the true Israel.....It would not, I think, be inaccurate to say that the Psalmist was, as it were, trembling on the verge of a fuller faith. If the Ps. was written in the late Persian, or early Greek period, various conceptions of a life after death in one form or another, were making their appearance in Judæa. May we not suppose that at a moment when the Psalmist is filled with a sense of close communion with God, he forgets and ignores the approaching death, and conceives of his life with God as enduring for evermore? The Psalmist's joy in God was in truth one of the pathways whereby men climbed up to the conception of immortality. And it was the purest of all the pathways—if I may use so mingled a metaphor. For a belief in immortality is not the mere postulate of God's righteousness; it is not the supposed necessary reward of human merit; but it is the result and the corollary of communion with God. It is the conviction that the spirit which has found its source and home in God has also found a bond and a union which even death is powerless to sever."

PSALM XVII.

A Prayer of David.

1 Hear the right, JHVH, attend unto my cry,
Give ear unto my prayer, *that goeth* not out of feigned lips.
2 Let my sentence come forth from thy presence; let thine eyes behold the right.
3 Thou hast proved mine heart; thou hast visited *me* in the night;
Thou hast tried me; thou findest nothing;
I am purposed *that* my mouth shall not transgress.

4 [[Concerning the works of men]]:—By the word of thy lips
I have kept the ways of ⌜the godly⌝.
5 I have kept my steps in thy Way:
My feet slip not.
6 To thee do I call: hear me, O God:
Incline thine ear unto me: *hear* my speech.
7 ⌜Shew favour marvellously by thine own right hand,
O Saviour of thy trusting ones
From those that pursue them.⌝
8 Keep me as the apple of the eye,
Hide me under the shadow of thy wings,
9 From the wicked that oppress me,
From my deadly enemies, *who* compass me about:
10 Men who are inclosed in their own fat:
Who with their mouth speak proudly:
11 Who have now compassed us in our steps:
And have set their eyes to bow us down to the earth:
12 Who are like a lion *that* is greedy of his prey,
Like a young lion lurking in secret places.
13 Arise, JHVH,
Face him, cast him down:
Deliver my soul from the wicked, [[*which is* thy sword]]:
14 [[From men *which are* thy hand, JHVH]],
From men of the world, *which have* their portion in *this* life:
Whose belly thou fillest with thy hid *treasure:*
Who are full of children,
And leave the rest of their *substance* to their babes.
15 As for me, I shall behold thy face in righteousness:
I shall be satisfied, when I awake, with thy likeness.

This is not an easy Ps. to decipher. To begin with, its text is, by common consent, corrupt. Wellhausen leaves *vv.* 11 and 14 mutilated and makes no attempt to conjecture the original. Cheyne in *The Expositor* for October, 1901, reconstructs the text in so drastic a spirit that the Ps. of the R. V. becomes hardly recognisable. Duhm has, as we shall see, some bold conjectures, which Cheyne rejects, though they make admirable sense and have an inherent probability. The divergence between commentators as to the meaning of detailed passages is wider even than usual, Jennings and Lowe and Cheyne, for instance, declaring *ore rotundo* that "âbar" never means *transgress*, while Duhm

refers to the Psalmist's use in Ps. 73^7 as an example of such an evil sense.

It is obvious, therefore, that any possible rendering of the Psalmist's original meaning must be open to question, and that all we can hope for is an approximation to what he wrote.

The Psalmist is clearly a representative of the party of JHVH. He is experiencing the usual fortune of those who "set themselves up to be better than their neighbours," and like all religious men he flies for support and vindication to his God. According to Duhm his Ps. "is a valuable document of the earnest, world-eschewing, purely legal and self-conscious piety of the first generations of the Pharisees; but, at the same time, of the offence they were to the ruling party; it is weighty too for the history of religion for the opposition it reveals between the 'separated ones' and the 'men of the world.'" For this view the righteousness of *v.* **1** to which JHVH is intreated to give heed, is legal righteousness, as are the right, or straight things of *v.* **2**. The conservative commentators, such as Delitzsch and Hengstenberg, find great difficulty in harmonising these declarations of personal righteousness with the N. T. view that none is righteous before God. "In the exposition of this Ps. and of some others, the left eye must be fixed on David, that the right may be intent on Christ." Here, as in many other cases, the difficulty vanishes at the touch of the Ithuriel spear of Evolution.

This suspected self-righteousness is, if anything, emphasised in *vv.* **3–5**. The Psalmist lays bare his heart to God; even in the quietness of night, when man's true self lies before his own consciousness, he shrinks not from God's scrutiny. He claims freedom from sin just because his conception of sin was not that of the N. T. There is no evil purpose in him; it passes not out into act; before God's doings he keeps reverential silence; he keeps anxious watch over his lips; his feet have ever walked in the way of the Châsîd (*i.e.* in its later sense of the "separated one"); they have not swerved from the paths of JHVH.

This is Duhm's rendering of these difficult verses, and gives a consistent sense, if it be permissible—which is not at all certain—to correct pârîtz (*tyrant*) into pârûsh (*Pharisee*), and so to assign as a date to the Ps. the end of the second century B.C. Cheyne, who rejects Duhm's rendering, substitutes *liar* for *destroyer*.

Kirkpatrick remarks on verse **7** that "the balanced brevity of the Hebrew (the whole verse contains but six words) defies translation. The translation should most certainly be: 'Of Thy favour show noteworthy tokens, Thou that helpest by Thy right hand those who seek refuge from their enemies'" (so substantially Wellhausen).

For the apple of the eye = that which is guarded jealously, cf. Zech. 2^8, Deut. 32^{10}, Prov. 7^2: and for the varied metaphor of a bird covering her young, Ps. 36^7, Deut. 32^{11}. The verse here is clearly borrowed from the two verses of Deuteronomy referred to.

The enemies of the Psalmist are described in terms which are identical with those used of their opponents by the Pharisees. They are ungodly or impious; they have closed their heart against every

good thought and feeling; they speak haughtily; they watch for an opportunity to cast the righteous down to the ground; like a lion are they eager for the prey; they are men of the world, who ask for nothing better than earthly prosperity, children to perpetuate their name (a boon which Orientals in general desired), plenty of corn and wine, and enough over to hand on to their children.

The Psalmist's own aspiration is of another kind. As for himself, he says, with emphasis on the context, that he finds his delight in God. To behold God's face means ordinarily to visit His Temple, and there is no reason for assigning it any other meaning here. Others may be satisfied with sensual pleasures, but I, says the Psalmist, will go away in stricter righteousness, that is, the righteousness demanded by the Law, to visit JHVH in His Temple, and will be satisfied with His likeness—*e.g.* with such a representation of the Invisible Dweller in the Temple as is given in Is. 6, or in the thought of Him as Lord over the world, or as Giver of the Law—that is the "likeness" of Him which His châsîd carries with him, which I shall be satisfied with when I awake in the morning to visit His Temple.

Wellhausen's rendering of the word b'hâkîtz, *on awaking*, deserves consideration, as = *when Thou awakest* in answer to my petition: "*Arise, O JHVH, come forth to meet him.*" Then when I shall see this vindication of my righteousness I shall be satisfied with the tokens Thou shalt show.

It is impossible to maintain that this last verse is an *explicit* confession of belief in resurrection after death. Such a confession would be an anachronism in the days of David, and could be defended only if the Ps. is assigned to a much later date. But, as Kirkpatrick remarks, any reference to the awaking out of the sleep of death is excluded by the context. "The Psalmist does not anticipate death, but prays to be delivered from it. The contrast present to his mind is not between 'this world' and 'another world,' the 'present life' and the 'future life,' but between the false life and the true life in this present world, between 'the flesh' and 'the Spirit,' between the 'natural man' with his sensuous desires, and the 'spiritual man' with his 'Godward desires.'"

At the same time it is true, as we saw in the previous Ps., that the close communion which the Psalmist had in spirit with JHVH contains *implicitly* the full Christian hope of immortality. "Historically, it has been just in proportion as the doctrine of the Divine sovereignty has verged towards that of Fatherhood, that the sense of the worth of the individual, apart from the community, and of his permanence—that is, his immortality—has dawned on man. That man is dear to God, and that once dear to Him he is eternally dear, is a truth which is only brought home and sustained fully by the Fatherhood of God, and, where this is not fully realised, by the supremacy of fatherliness in the conception of God. The evidence of immortality will never stand mainly in the nature of man, but ever in what is known of the nature of God." (Lidgett, *The Fatherhood of God*, p. 313.)

PSALM XVIII.

For the chief Musician, *A Psalm* of David, the servant of JHVH, who spake unto JHVH the words of this song in the day *that* JHVH delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

1 I love thee, JHVH, my strength.
2 JHVH *is* my rock, and my fortress, and my deliverer:
My God, my rock; in whom I put my trust:
My buckler, and the horn of my salvation, *and* my high tower.
3 "Laudable is JHVH," is my cry; *who is worthy* to be praised:
Therefore am I secure from mine enemies.

4 The ⊦waves⊣ of death compassed me,
And the floods of impiety made me afraid.
5 The cords of Sheol compassed me about:
The snares of death laid hold of me.
6 In my distress I called upon JHVH,
And cried unto my God:
He heard my voice out of his temple:
My cry before him came into his ears.
7 Then the earth shook and trembled:
The foundations also of the ⊦heavens⊣ moved:
They were shaken, because he was wroth.
8 There went up a smoke out of his nostrils:
Fire out of his mouth devoured:
Coals were kindled by it.
9 He bowed the heavens also, and came down:
Darkness *was* under his feet.
10 And he rode upon a cherub, and did fly:
Yea, he flew upon the wings of the wind.
11 He made darkness his secret place; his pavilion round about him:
He covered himself with darkness of waters,
Thick clouds of the skies without brightness.
12 Before him his thick clouds passed:
Hail *stones* and coals of fire.

13 JHVH also thundered in the heavens:
The Highest gave his voice:
Hail *stones* and coals of fire.
14 He sent out his arrows, and scattered them:
He shot out lightnings, and discomfited them.
15 Then the channels of waters were seen,
And the foundations of the world were discovered
At thy rebuke, O JHVH,
At the blast of the breath of thy nostrils.

16 He sent from above, he took me:
He drew me out of many waters.
17 He delivered me from my strong enemy,
And from them which hated me: for they were too strong for me.
18 They came upon me in the day of my calamity:
But JHVH was my stay.
19 He brought me forth also into a large place:
He delivered me, because he delighted in me.

20 JHVH rewarded me according to my righteousness:
According to the cleanness of my hands hath he recompensed me.
21 For I have kept the Ways of JHVH,
And have not wickedly departed from my God.
22 For all his judgments *were* before me,
And I did not put away his statutes from me.
23 I was also upright before him,
And I kept myself from mine iniquity.

24 Therefore hath JHVH recompensed me according to my righteousness,
According to the cleanness of my hands in his eyesight.
25 With the merciful thou wilt shew thyself merciful:
With an upright man thou wilt shew thyself upright:
26 With the pure thou wilt shew thyself pure:
And with the froward thou wilt shew thyself froward.
27 For thou wilt save the afflicted people:
But wilt bring down high looks.

28 For thou, JHVH, art my light:
My God will enlighten my darkness.
29 For by thee I run upon a troop:
And by my God I leap over a wall.
30 *As for* God, his way *is* perfect,
And all his Ways are judgment:
The word of JHVH is tried:
He *is* a buckler to all those that trust in him.

31 For who *is* God save JHVH?
Or who *is* a rock save our God?
32 The God that girdeth me with strength,
And maketh my way perfect.
33 He maketh my feet like hinds' *feet,*
And setteth me upon my high places.
34 He teacheth my hands to war,
So that [[a bow of]] brass is broken by mine arms.
35 Thou hast also given me the shield of thy salvation:
And thy right hand hath holden me up,
[[And thy gentleness hath made me great.]]
36 Thou hast enlarged my steps under me,
That my feet did not slip.
37 I will pursue mine enemies, and overtake them:
I will not turn again till they are consumed.
38 I will wound them that they are not able to rise:
They shall fall under my feet.
39 For thou hast girded me with strength unto the battle:
Thou hast subdued under me those that rose up against me.
40 Thou hast also given me the backs of mine enemies:
That I might destroy them that hate me.
41 They cried, but *there was* none to save *them:*
Even unto JHVH, but he answered them not.
42 Then did I beat them small as the dust ⊦of the earth⊣:
I did ⊦trample them down⊣ as the dirt in the streets.
43 Thou hast delivered me from the strivings of the people:
(48 *c*) Thou hast delivered me from the violent man:
Thou hast made me the head of the nations:
A people *whom* I have not known shall serve me.

44 As soon as they hear of me, they shall obey me:
The strangers shall submit themselves unto me.
45 The strangers shall fade away,
And come trembling out of their close places.
46 JHVH liveth; blessed *be* my rock:
Exalted be the God of my salvation:
47 The God that avengeth me,
And subdueth peoples under me.
48 He delivereth me from mine enemies:
Yea, thou liftest me up above those that rise up against me:

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49 *Therefore will I give thanks unto thee, JHVH, among the nations:*
I will sing praises unto thy name.
50 *Great deliverance giveth he to his king; and sheweth mercy to his anointed,*
[[*To David and his seed for ever.*]]

A Ps. popular enough to appear in two collections. Its appearance in 2 Sam. 22 is due to interpolation, for the story of the numbering of Israel (2 Sam. 24) follows quite naturally on the story of the incident of the sons of Rizpah, and of the burial of the bones of Saul and Jonathan, related in 2 Sam. 21^{1-14}. But between these two was first of all interpolated a catalogue of David's heroes, and this interpolation in its turn was cut into by the insertion of the two Pss. of which the variant of Ps. 18 was one. (See *International Critical Commentary*, Samuel, p. xxvii.)

Ps. 18 has been considered as the one Ps. which biblical criticism has left to David, and the older commentators ascribe it to him without hesitation. But Wellhausen gives excellent reasons against its Davidic authorship. "The decisive argument against it is furnished by the total absence of definite historical allusion."

When a heathen king like Shalmaneser II recorded his exploits, as on the black obelisk now in the British Museum, he speaks distinctly of historical doings. Thus he says: "In the first year of my reign I crossed the Euphrates in full flood. To the Western Sea I marched. I washed my weapons in the sea; presented offerings to my gods; ascended the Mt. Amanus; felled cedar and cypress timber; ascended the Lallar; my royal image there set up."

In the poem transcribed by Pentaur, in which Ramses II describes his danger at Qodshû from the "perverse" Khâti, the historical colouring is clear. "No other prince," he says, "was with me, no general officers, no one in command of the archers or chariots. My

foot-soldiers deserted me, my charioteers fled before the foe, and not one of them stood firm beside me to fight against them." Then he invokes his father Amon, and the god replies: "Face to face with thee, face to face with thee, Ramses Miamun, I am with thee! It is I, thy father! My hand is with thee and I am worth more to thee than hundreds of thousands."

On the Moabite Stone Mesha is no less explicit:

"I am Mesha, son of Chemosh, King of Moab, the Dibonite;
"My father reigned over Moab 30 years, and I reigned after my father;
"And I made this high-place for Chemosh at Khorkah,
"A high-place of salvation, for he saved me from all the kings, and made me look on all mine enemies."

Or if we compare the Song of Deborah, and David's lament over Saul and Jonathan, we find the same minuteness of detail which betrays the mind of one conversant at first hand with the events which he is celebrating.

This absence of living characterisation forbids us to ascribe the Ps. either with the old commentators to David, or to Alexander Jannæus with Duhm. The Ps. is rather a Messianic lyric uttered by the royal nation of which the Davidic dynasty is the appointed leader, or else by the Messianic King himself. But even so, as we have seen before, a lyric must have some contact with earth, and thus the truth probably is that the doings of David or of Alexander Jannæus, or better still of Simon Maccabæus, have been selected by some Psalmist who had no personal acquaintance with either, and used as the materials from which to construct a Ps. of praise to JHVH. "We have heard with our ears, O God, our fathers have told us what work Thou didst in their days, in the times of old," seems to state his position. He then takes the traditional stories of war, deliverance and victory, and weaves them into a confession of faith and an anthem of praise.

It is to be noted too that he speaks as one of the afflicted people, as a doer of the law, keeping JHVH's statutes and ordinances, walking in righteousness, and, therefore, as living at a time when "the poor and needy" was almost a technical term, when the law was the principal mediator of religion, and, moreover, when foreign peoples had been subdued, and mountain warfare had been familiar. All which suits very well the age of Simon Maccabæus, and does not suit the days of David. Beyond this we cannot go.

The Ps. falls into five parts:—

1. An ascription of praise (**1–3**); *vv.* **1** and **3** are perhaps the addition of a Levite singer, as *v.* **49** also seems to be.
2. A lyrical description of JHVH as Deliverer (**4–19**).
3. The Psalmist's righteousness as a reason for his deliverance (**20–30**).
4. An Io Pæan before JHVH (**31–45**).
5. Doxology (**46–50**).

1. The names of JHVH in *v.* 2 are all drawn from military art. The cliff, the cavern, the difficult crag had saved; shield and sword and spear had not failed, but better than all was JHVH. So Ramses II: "Amon is more to me than a million soldiers, than a hundred thousand charioteers, than a myriad of brothers, or young sons joined all together, for the number of men is as nothing—Amon is greater than all of them." (Cf. 119[57].) Verses 4 and 5, too, have their close parallel in the same Egyptian poem: "Here am I in the midst of people so numerous that it cannot be known who are the nations joined together against me, and I am alone amongst them, none other is with me." Amon too heard the cry of his servant, and his descent made the Khâti recoil with terror. Between the two there is that remarkable similarity which the Oriental mind stamps on all its religious creations, and, it may be added, there is a no less remarkable ethical difference between the Jew's conception and that of his neighbours.

2. It is impossible to regard the second division as a literal description of a literal deliverance by means of a thunderstorm. It has every mark of being an idealised picture of a storm regarded as a manifestation of JHVH's wrath, and couched in the language of an earlier day, before Israel had been taught that JHVH was more than a God of the storm and tempest. The mind of the poet—and every religious mind is also poetic—saw JHVH's presence in the wind which drove back the Red Sea, and in the thunder of Sinai and lightning cloud which encircled its summit, and in the earthquake which made the little hills to hop. It was the prophet of a later age who found Him in the still small voice.

The Cherub on which JHVH rode takes us back to the primitive conception of the Hebrews, before their religion had developed its distinguishing characteristics. At the root of the name JHVH is the thought of *breath*, or *wind*—the two have a cognate meaning in most languages—and in more than one passage JHVH appears as riding on the swift storm-cloud, as making winds His messengers and His ministers the lightning-fires. The Cherub then, whatever its form, came down from heaven to earth, and so was symbolised in a form which was of the earth earthy. We shall not be far wrong, perhaps, if we conceive of the cherubim of Eden as like the winged figures guarding the tree which Babylonian seals have made us familiar with, and also assign the same form to the cherubim carved on the walls of the Temple, and to the two figures which guarded the way into the Holy of Holies.

The Rabbinical guess at the etymology of *cherub* that it = *K'râbî, like a child*, is responsible for the absurd conception of innocent, child-like gentleness which artists have loved to assign to the attendants on the Most High. (On the whole subject, see Cobb, *Origines Judaicæ*, pp. 244–248.)

3. The force and inherent truth of the assertion of uprightness contained in the third section are lost by those commentators who insist on reading a Christian standard into it backwards. The Psalmist

is speaking from the view-point of one who found his delight in the law of JHVH. That law he declares he had kept; having kept it he had not made iniquity his own. He is sure too that JHVH is true and just. Therefore He will show Himself mindful of His covenant; to His Châsîd He will show Himself as a Châsîd, but the proud He will treat as they deserve. Scorn shall be met by scorn, pride by more than equal unyieldingness. The revelation given by Jesus Christ that God remains the Father of all, even if His children have not yet *become* such by filial recognition of Him, was not yet given to the Psalmist. Man had to assimilate the truth of JHVH's sovereignty and retributive justice before he was fit to receive Him as his Father. The Psalmist's piety, therefore, is that which is exhausted in the observance of the Law with all lowliness, and does not rest on the higher ground of the sense of imperfection and sin within. So the Psalms of Solomon (1[2]) say: "Suddenly the alarm of war was heard before me. I said: 'He will hear me, for I am full of righteousness.'"

4. This section contains more definite notes of actuality than the rest of the Ps., and may be considered as the nucleus of fact round which has clustered the poetic emotion of the Psalmist. Battle had been joined—apparently with domestic (*v.* **43**) and foreign (*v.* **44**) foes—and the enemy had been routed and massacred. Like the worshippers of Baal of Tyre, they had cried to their god, but there was none to hear. Beaten they had been forced to sue for terms and to submit. Without any attempt at dogmatising, it may be at least suggested whether the year B.C. 142, when "the yoke of the Gentiles was taken away from Israel," does not supply the suitable historical background for the Ps. before us. Jonathan had had a career troubled, but on the whole prosperous, when he was murdered in B.C. 143. His brother Simon, who succeeded him as leader, entered into the labours of Jonathan and reaped their fruit. He secured from the Syrian king recognition of the political independence of the Jews. The Jews, "in order to give expression to this fact, now adopted a mode of reckoning of their own, beginning with the Seleucid year 170, or B.C. 143–142. Documents and treatises were dated according to the year of Simon as high-priest and prince of the Jews." An event so important as to start a new era, and to produce Ps. 110, may well have produced also the one before us.

5. The phrase of *v.* **46** translated *JHVH liveth* is really similar to the court salutation "Long live the King," and is a reverent greeting given to JHVH by the Psalmist. "The really secular impression which the phrase 'Long live JHVH' makes on the mind is in perfect harmony with the naïve self-seeking of the speaker, who is eager for the subjugation of the foreigners and the satisfaction of his revenge, and treats religion as a means for gaining for himself the Mightiest of all allies." Duhm. The same critic transfers *v.* **48***c* to the end of *v.* **43***a*, as above. This alteration (*a*) fills up a lacuna in *v.* **43**, and (*b*) contrasts more symmetrically the foreign and the domestic foe.

Verse **49** is clearly a liturgical insertion, for the only attitude of

the Psalmist to the heathen is that of the conqueror to the conquered, while in this verse the Levite appears among them as a singer. Similarly, in *v.* **50** *c*, "*to David and to his seed for evermore*" is clearly an epexegetical addition to *His anointed*. If the suggestion given above is well founded, then it is Simon who is JHVH's anointed, because His King. As the leader of JHVH's Chasîdîm, it is fitting that JHVH should show him chesed.

3 *a* is a battle-cry.

4 *a*. Correct the text from 2 Sam. as required by the parallelism.

7 *b*. As 2 Sam. The mountains are meant in either case.

11 *b*. *Brightness* belongs here and not to **12** *a* (R.V.).

20–23 presuppose Deuteronomy by such technical expressions as *keep, statutes, judgments, way, perfect.*

28. As 2 Sam.

30 *a* = Deut. 32^4, and the stiche inserted above is taken from this latter passage to satisfy the metre; **30** *c*, *d* = Prov. 30^5.

35 *c* is of dubious meaning, besides being in all probability a gloss. The (LXX) *Thy hearing* (*i.e.* of my prayer), or *Thy discipline*, or *Thy meekness* are all unsuitable. Wellhausen conjectures *Thine aid hath made me mighty*, Duhm *Thy shield protecteth me.*

41 *b* shows that the enemies were not heathen.

42 *a*, *b* should certainly be corrected by 2 Sam.

PSALM XIX.

A.

For the chief Musician, A Psalm of David.

1 The heavens declare the glory of God:
And the firmament sheweth his handywork.
2 Day unto day uttereth speech,
And night unto night sheweth knowledge.
3 *There is* no speech nor language:
Their voice is not heard.
4 Their ⌜voice⌝ is gone out through all the earth,
And their words to the end of the world.
* * * * * * *
In them hath he set a tabernacle for the sun,
5 Which *is* as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
6 His going forth *is* from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

B.

In Praise of the Law.

7 The law of JHVH *is* perfect,
Converting the soul:
The testimony of JHVH *is* sure,
Making wise the simple.
8 The precepts of JHVH *are* right,
Rejoicing the heart:
The commandment of JHVH *is* pure,
Enlightening the eyes.
9 The fear of JHVH *is* clean,
Enduring for ever:
The judgments of JHVH *are* true
And righteous altogether.
10 More to be desired *are they* than gold,
Yea, than much fine gold:
Sweeter also than honey
And the honeycomb.
11 Moreover by them is thy servant warned:
In keeping of them *there is* great reward.
12 Who can understand *his* errors? from secret faults
Cleanse thou me.
13 Keep back thy servant also from the presumptuous:
Let them not have dominion over me:
Then shall I be upright, and innocent
From the great transgression.

14 Let the words of my mouth be acceptable,
And the whispered prayer of my heart,
In thy sight, JHVH,
My Rock, and my Redeemer.

Few commentators on this Ps. can resist the temptation of quoting Kant's: "The starry sky above me and the moral law in me are two things which fill the soul with ever new and increasing admiration and reverence." Yet the Ps. and the philosopher's remark are not on all fours. The Law eulogised in the Ps. is not the moral law within, but the Mosaic law without the soul. With that alteration, however, the Psalmist would have borrowed Kant's confession gladly.

Have we two Pss. here or one? One, say the older commentators; two, say most of the later. Why should not a poet have chosen deliberately to alter his metre and language to mark the contrast between the revelation of JHVH in Nature and in the Torah? ask the former. Is it not more likely, reply the latter, that some one, either displeased at the original ending of the Ps. affixed the present, or that the original was lost, and so a new ending found? Such questions, on both sides, are not determined, and are not determinable merely by literary criteria, but receive their answer from the theological, or philosophical preconceptions of the questioner. One who has come to accept the view of O.T. history which evolution offers will probably give an answer which differs from that given by a man who believes in the verbal inspiration of the Bible.

A. If what we have now is really one Ps. it is at all events a Ps. with two *motifs*. The first adores JHVH in Nature; the second praises His Law given to Israel. Just as Ps. 8, as we saw, presupposed Gen. 1, so does this. It was *El*—so is JHVH named in the first half—who created the heavens and the earth, made the firmament, and set great lights and made the stars also. They all declare His glory. They declare it unceasingly: each day receives the song of praise from the day before it, and each night from its forerunner. (Wellhausen, however, would prefer to render *v.* **2** "the blue vault tells it by day, the starry heavens teach it by night." He also relegates *v.* **3** to the foot of the page as "an extremely prosaic intimation that the *voice* of *v.* **2** is not to be taken literally.") The P.B.V. of *v.* **4** gives *sound* for *line*, and Jennings and Lowe give *strain*, but the Hebrew kâv is always a *measuring line*, and gives here a perfectly good meaning. (On the other hand, the parallelism of the verse favours *voice*, and so far supports the substitution of kôlâm, *their voice*, for kivvâm, *their line*.) The sphere of operation of this mute voice, its appointed limit, is, in modern language, the Infinite. Where there is Reason "in Reason's ear they all rejoice."

After **4** *b* we must suppose that something has been omitted, perhaps deliberately. Egyptian religion told of a journey of the sun during the night through the underworld and of his re-appearance in the morning. But the Hebrew religion learned to dissociate itself from the nature-religion of its neighbours. To them Râ, or Horus, or Osiris might be an anthropomorphic god, sailing in his bark across the sky, or on the under-sky. To the Jew Nature was but the instrument of JHVH, and He a terrible God, holy, not to be found by searching, One hiding Himself. If the original writer of this Ps. used the imagery of nature-religion to describe the sun as journeying in the realms of the underworld, and went on to say that *in them* had JHVH set a tabernacle for the rising sun, then it is quite intelligible that a later editor, recollecting how the cult of the dead was associated with Osiris worship, felt compelled to excise the passage as offensive. His action would be on a par with that which has passed the plane in general over the mythological in the O.T. The same consideration would account for

the suppression of the whole of the latter half of the Ps. in favour of a passage of greater actuality. In any case the description of the sun as a strong man, a bridegroom, and a runner gives a picture of vigour and joy in life which would not be disowned by Homer.

B. This is written in the Qina-Strophe, in which dirges were expressed, the characteristic of which is that a long line is followed by a short. Cf. Ps. 101.

7–14. In this section it is not the El-Shaddai of Nature, but JHVH, the covenant-God, that is hymned, for and in His Law. His Torah is perfect for "all His work is perfect" (Deut. 32^4). Not only is it free from all flaw; it is also final. It is a joy and not a burden—it refreshes the soul. Montefiore says: "Let none of my readers believe a word of it, if they read in non-Jewish books that the Law was a burden and a bondage. That is historically false. Outsiders can only discern the fetters and the chain; but to the immense majority of those who wore them they were transfigured into the robe of glory and the crown of joy."

The *testimony*, *'adôth*, is a common name for the Decalogue, especially in its character of a code which *testified* to the requirements of JHVH, and so gave sure knowledge of His Will, and also made the simple folk wise.

8. The *precepts*, *pikkûdîm*, affirm of the Torah in its detailed charges that they are straightforward, meaning what they say, and give joy to the conscience which has learned to track them out—the joy of healthy casuistry.

The *commandment*, *mitzvâh*, of JHVH, as expressing His purpose and desire, is pure as sunlight, and enlightens the inner eye (Mt. 6^{22}).

9. The *fear* of JHVH is not here a name for inward awe, but it is one more name for the Law itself, regarded as the "revealed way in which JHVH is to be feared, in short it is the religion of JHVH." Cf. Ps. 34^{11}: "I will teach you the fear of JHVH." He is to be feared by keeping the Sabbaths, by observing the laws of cleanness, and by the Levitical sacrifices. This code of honour is *clean*, free from heathen abominations; and it shares JHVH's unchangeableness.

The *judgments* of JHVH, *mishpâtîm*, the case-law, the decisions of the judges, the deductions of the Scribes, being based on the eternally true Torah, are themselves just and true. God's word is Truth (John 17^{17}).

10, 11 are illustrated by the *Siphrè*: "A man must not say: 'I will study the Law that I may attain the title of Rabbi, or that I may become rich by it, or that I may be rewarded for it in the world to come.' He must study for love's sake." So Rabbi Zadok: "Make not the Law a crown to glory in it; nor an ox to live by it."

12, 13 move uneasily in the circle of legal piety. For known sins of inadvertence there was the trespass offering of course, but for sins which the sinner was not conscious of, the Law had no remedy. They were left to JHVH's uncovenanted mercies. Moreover the pious were

in danger of falling into the ways of the proud (the presumptuous ones), *i.e.* of "sitting in the seat of the scornful," of sinning, therefore, with "a high hand," and so would they fall into the unpardonable sin of deliberate law-breaking. For that the Law provided nothing but death. "The soul that sinneth shall be cut off from my people" was all it had to say (Num. $15^{30, 31}$). As of sins of inadvertence and of ignorance the Psalmist prays, "Forgive us our debts," so of the great sin he says, "Lead us not into temptation."

The explanation just given is preferable to that of Wellhausen who makes the *Proud* = the heathen and the *Servant* = Israel. He also treats verse **14** as a liturgical addition, as in Ps. 7^{17}.

The word *acceptable* in it is that commonly applied to sacrifices, and would be natural to a Levite who had learned that prayer was an unembodied sacrifice. For heg'yôn, *whispered prayer*, cf. 1^{2} and 5^{1}.

PSALM XX.

For the chief Musician, A Psalm of David.

1 JHVH answer thee in the day of trouble:
The name of the God of Jacob defend thee;
2 Send thee help from the sanctuary,
And strengthen thee out of Zion;
3 Remember all thy offerings,
And accept thy burnt sacrifice; *Selah.*
4 Grant thee according to thine own heart,
And fulfil all thy counsel.
5 We will rejoice in thy salvation,
And magnify the name of our God:
The LORD fulfil all thy petitions.

6 Now know I that JHVH saveth his anointed:
He will answer him from his holy heaven
With the saving strength of his right hand.
7 Some ⊦are strong⊣ in chariots, and some in horses:
But we ⊦are strong in⊣ the name of JHVH our God.
8 They are brought down and fallen:
We are risen, and stand upright.
9 JHVH, save the king:
Answer us when we call.

The subject-connection between Pss. 20 and 21 is very close. In both it is a King who is the object. The intercession of the first is completed by the thanksgiving of the second. In both there is the same view of sacrifice. The King himself is the sacrificer, and to him

in both the same affectionate loyalty is shown. The latter part only of Ps. 21, with its fiery denunciation of the nation's foe, is in discord with the joyful trust of the remainder of the two Pss.

Ps. 20 has two divisions and a concluding prayer. The first five verses were sung by the Levites, and form an invocation on the King's behalf. JHVH indeed dwells in Heaven, but He is present in His Temple; the King is His anointed, the sacrifice is of His own appointment, the presence-bread speaks of Him as there—He sitteth between the Cherubim. Well may the Levites then look for an answer out of Zion; well may they pray that the memorial of meal-offering shall turn JHVH's mind towards the King, and that the whole burnt-sacrifice shall win him JHVH's favour. Their prayer finds its highest point in verse 5:

Let us shout for joy in Thy salvation:
Let us magnify the name of our God

(where the LXX reading for the word rendered *magnify*—nigdêl for nigdôl—is obviously more suitable). After verse 5 a pause must be assumed, while the worshippers anxiously await the answer of JHVH to the sacrifice which is being offered, in a spirit analogous to that of the heathen priest whose duty it was to see and report whether the omens were favourable. Then a solo-voice breaks out with exultation. JHVH has accepted the sacrifice, and it is certain, therefore, that He will be with His anointed representative, when he goes out to war for his people. He will answer with "mighty acts of salvation of His right hand" (*v.* 6). The world-powers may employ the mailed-fist: the pious Jew has a mightier force—the saving presence of JHVH. (Read for naz'kîr, *remember*, nag'bîr, *are strong*, after LXX.) Therefore, he concludes:

God save the King;
Answer when we call.

In the University of Pennsylvania is a glass axe dedicated to Bel of Nippur in the fourteenth century B.C., on which is inscribed a votive Ps., part of which is as follows:

That he may hear his prayer;
Hearken unto his desire;
Accept his prayer;
Preserve his life;
Make long his days.

PSALM XXI.

For the chief Musician, A Psalm of David.

1 The king joys in thy strength, JHVH:
And in thy salvation how greatly he rejoices!
2 Thou hast given him his heart's desire:
Thou hast not withholden the request of his lips.

3 For thou preventest him with the blessings of goodness:
Thou settest a crown of pure gold on his head.
4 He asked life of thee, *and* thou gavest *it* him,
Length of days for ever and ever.
5 His glory *is* great in thy salvation:
Honour and majesty hast thou laid upon him.
6 For thou hast made him most blessed for ever:
Thou hast made him exceeding glad with thy countenance.
7 For the king trusteth in JHVH,
And through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all thine enemies:
Thy right hand shall find out those that hate thee.
9 Thou shalt make them as a fiery oven in the time of thine anger:
JHVH shall swallow them up in his wrath,
And the fire shall devour them.
10 Their fruit shalt thou destroy from the land,
And their seed from among the children of men.
11 For they intended evil against thee:
They imagined a mischievous device, *which* they are not able *to perform.*
12 Therefore shalt thou make them turn their back:
Thou shalt make ready with thy strings against the face of them.

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13 *Be thou exalted, JHVH, in thine own strength:*
So will we sing and praise thy power.

This Ps. is structurally identical with the preceding, consisting as it does of two divisions and a concluding prayer. A solo-voice sings the first seven verses, the choir praises JHVH's might in verses **8–12**, and in verse **13** is a refrain summing up the whole. This Ps. is one appointed for Ascension Day, and is regarded, therefore, by the Church as Messianic, which in a true sense it is, as indeed is every Ps. But the great things spoken here of the King by no means imply that "the Ps. may have been written by David in the Holy Spirit with reference to the Messiah, his Son." A *direct* reference to Messiah must not be inferred merely because life, length of days, salvation, glory, honour and majesty are ascribed to the King spoken of here. For similar ascriptions appear in heathen poetry. Cheyne quotes an Assyrian Ps. which runs: "Distant days, everlasting years, a strong weapon, a long

life, many days of honour, supremacy among the Kings, grant to the King, the Lord, who made this offering to his gods." The prayer in both Pss. springs from the same loyal and religious spirit. Every religious Oriental of the time believed that his King was the representative of his God, and the Jews were no exceptions. This accounts for much of the glow of the language addressed to the monarch. He was closer to the Divinity than the ordinary mortal, and shared in the Divine prerogatives. Hence the language used of the King was not inappropriate for the King of Kings in His Messiah. It might be too hyperbolical for the Oriental monarch as he really was, but the believer in the Messiah finds it all too short for his King.

But more than this must be said. The *form* of expression was admirably adapted for Christian phraseology. Was there not then some substantive reality behind the form? Was not the Jewish monarch himself a type and forerunner of the Messiah? He was; but only in proportion as he stands before us realising in his own person the eternal righteousness of JHVH. In so far as his character and doings are a shadow cast before by the King who would show forth perfectly the kindness and truth of JHVH, so far, and no further, may he be regarded as a type of the Messiah, and so far, and no further, may a Ps. sung of him be said to be Messianic.

With this explanation it is easy to see that the Psalmist might himself see no further than to the King of his own day, and yet that he might pray for him such great things as overtopped the reality: the kingly dignity (= the crown of pure gold), length of days for ever and ever (cf. Let the king live for ever), glory, honour and majesty—all Divine attributes—all point to an ideal which neither the King before us, nor any other Jewish king realised. They are a sign-post then of the future; they find their true fulfilment in the enduring Kingship of Jesus the Christ.

Most commentators take the second part as addressed to the King. Jennings and Lowe are almost alone in taking it as addressed to JHVH. But as it is JHVH who most commonly in the Psalter is described as the destroyer of Israel's enemies, there does not seem any good reason for departing here from the general usage. JHVH is to utterly destroy every enemy, and their children; to put them to flight, to "aim at their faces with His bowstring," and to consume them as fuel in the furnace.

There is nothing in these two Pss. to determine their date, or the occasion of their use. References to David's history can be found easily enough, but so can others to the days of the Asmonæans. The fact that the King appears to be a priest also points to a date not later than Solomon, *or* not earlier than Simon Maccabæus. On the whole the latter seems preferable. Duhm points to the fact that **10** refers clearly to domestic foes, and **11** in all probability to the calling in of foreign foes, and sees in this conjunction a striking parallel to the struggle of Alexander Jannæus with the Pharisees who called in Demetrius III, were finally beaten and driven into exile. See Schürer, Div. I. § 10.

PSALM XXII.

A.

For the chief Musician to Aijeleth-Shahar, A Psalm of David.

1 My God, my God, why hast thou forsaken me?
Why so far from helping me,
From the words of my roaring?
2 O my God, I cry in the daytime, but thou answerest not:
And in the night season, and am not silent.
3 But thou *art* holy,
O thou that inhabitest the praises of Israel.
4 Our fathers trusted in thee:
They trusted, and thou didst deliver them.
5 They cried unto thee, and were delivered:
They trusted in thee, and were not confounded.
6 But I *am* a worm, and no man:
A reproach of men, and despised of the people.
7 All they that see me laugh me to scorn:
They shoot out the lip, they shake the head, *saying*,
8 "Throw thyself on JHVH; let him deliver thee:
Let him deliver thee, seeing he delighted in thee."

9 But thou *art* he that took me out of the womb:
Thou didst make me hope *when I was* upon my mother's breasts.
10 I was cast upon thee from the womb:
Thou *art* my God from my mother's belly.
11 Be not far from me; for trouble *is* near:
For *there is* none to help.
12 Many bulls have compassed me:
Strong *bulls* of Bashan have beset me round.
16 *a* For dogs have compassed me:
16 *b* The assembly of the wicked have inclosed me:
13 They gaped upon me *with* their mouths,
As a ravening and a roaring lion.
14 I am poured out like water,
And all my bones are out of joint:

My heart is like wax:
It is melted in the midst of my bowels.
15 My strength is dried up like a potsherd:
And my tongue cleaveth to my jaws:
16 *c* They have ⊦fettered⊣ my hands and my feet,
And brought me into the dust of death.
17 I may tell all my bones:
They look *and* stare upon me.
18 They part my garments among them,
And cast lots upon my vesture.
19 But be not thou far from me, JHVH:
O my strength, haste thee to help me.
20 Deliver my soul from the sword:
My darling from the power of the dog.
21 Save me from the lion's mouth:
From the horns of the unicorns answer me.

B.

22 I will declare thy name unto my brethren:
In the midst of the congregation will I praise thee.
23 Ye that fear JHVH, praise him:
All ye the seed of Jacob, glorify him:
Fear him, all ye the seed of Israel.
24 For he hath not despised nor abhorred the affliction of the afflicted:
Neither hath he hid his face from him:
But when he cried unto him, he heard.
25 From him cometh my praise in the great congregation:
I will pay my vows before them that fear him.
26 The meek shall eat and be satisfied:
They shall praise JHVH that seek him:
Their heart shall live for ever.
27 All the ends of the earth shall remember and turn unto JHVH:
All the kindreds of the nations shall worship before him.
28 For the kingdom *is* JHVH'S:
He *is* the governor over the nations.

29 All *they that be* fat upon earth shall eat and worship:
All they that go down to the dust shall bow before him:
Whosoever cannot keep alive his own soul.
30 A seed shall serve him:
It shall be told of JHVH to the next generation.
31 They shall come, and shall declare his righteousness
Unto a people that shall be born, that he hath done.....

The importance of this Ps. may warrant a little fuller treatment than has been given those which have preceded it. In the first place it has more numerous points of contact with other O. T. scriptures than most Pss. This may be seen best by setting side by side the Ps. and its parallels. I use the translation which on the whole seems to give the best sense, when the Heb. and its versions, and also the numerous emendations of critics have been duly weighed.

1 My God, my God, why hast Thou forsaken me?
Thou remainest far from my help
And from the cause of which I complain.
2 I call by day; Thou answerest not;
I call by night; I find no rest.
3 Yet Thou art the Holy One;
Thou art throned on Israel's songs of praise.

4 On Thee, our fathers trusted;
They trusted and Thou didst deliver them.
5 They called to Thee and were delivered;
On Thee did they trust and were not put to shame.

6 No man am I, but a worm:
Scorned of men, despised by the people.

7 All who see me jeer at me;
They make mouths at me;
They toss their heads:—

8 "Lay thy cares on JHVH;
Let JHVH help thee;

Let Him deliver thee, for He delights in thee."

But Thou hast said: The Lord hath forsaken me: Is. 49^{14}.

If I had called and He had answered me, yet would I not believe that He had hearkened unto my voice: Job 9^{16}. Cf. Ps. 10^{1}.

When I cry and shout He shutteth out my prayer: Lam. 3^{8}.

JHVH is in His holy Temple: Ps. 11^{4}.

The Lord of Hosts that art throned on the Cherubim: 2 Sam. 6^{2}; 2 Kings 19^{15}; Is. 37^{16}.

Ps. 44^{1}.

Ps. 107^{6}.

Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: Is. 54^{4}.

Fear not, thou worm, Jacob: Is. 41^{14}.

Him whom man despiseth, whom the nation abhorreth: Is. 49^{7}. Despised and rejected of men: Is. 53^{3}.

I was a derision to all my people; and their song all the day: Lam. 3^{14}.

The daughter of Jerusalem shakes her head at thee: Is. 37^{22}; Ps. 109^{25}.

Commit thy works unto JHVH and thy thoughts shall be established: Prov. 16^{3}; Ps. 37^{5}.

JHVH taketh pleasure in them that fear Him: Ps. 147^{11}. Cf. Ps. 37^{4}.

9 Yet Thou art He who didst take me from my mother's womb;
Under Thy care did I lie upon her breast;
10 On Thee was I thrown from my mother's womb;
From birth onward hast Thou been my father;
11 Be Thou, JHVH, not far from me;
Trouble is nigh and none to help.
12 Many bulls encompass me; bulls of Bashan beset me round.
16 Dogs encompass me; a crew of villains encircle me.
13 A ravening and roaring lion gapes upon me;
14 Like water spilled am I;
My bones are disjointed.
My heart is become like wax;
It is melted in the midst of my bowels.
15 My throat is dried up as a potsherd;
And my tongue cleaveth to my jaws;
16*c* They have fettered my hands and my feet;
15*c* And fixed me in the dust of death.
17 I number all my bones;
They stare on me; they feast their eyes on me;
18 They part my garments among them;
They cast the lot for my vesture.
19 But be not Thou far off, JHVH;
O, my Strength, haste Thee to help me.
20 Deliver my life from the sword;
My sole-beloved from the power of dogs.
21 Save me from the jaws of the lion;
Help me from the horns of the wild-oxen.
22 I will proclaim Thy Name to my brethren;

In the midst of the assembly will I praise Thee.
23 Oh, ye that fear JHVH, praise Him;

vv. 9 and 10 are quoted loosely in Ps. $71^{5,6}$. All the remnant of the house of Israel which are borne by Me from the belly, which are carried from the womb: Is. 46^{3}. Cf. Is. $49^{1,15}$.

Hear this word, ye kine of Bashan... which oppress the poor, which crush the needy: Am. 4^{1}. Cf. Ez. 34^{21}, 39^{18}.

Cf. Ps. 17^{12}.

A broken spirit drieth the bones: Prov. 17^{22}.
For God maketh my heart soft: Job 23^{16}. My flesh and my skin hath He made old; He hath broken my bones: Lam. 3^{4}.

So Job 29^{10}.

Cf. Ps. 105^{18}.

Ps. $107^{10,14}$.

JHVH hath anointed me to preach good tidings unto the pious: Is. 61^{1}. And He said, Go, and tell this people, &c.: Is. 6^{9}.
Ps. 40^{9}, 35^{18}.

Ps. $135^{19,20}$, 111^{1}.

Ye children of Jacob, honour Him;
Ye children of Israel, stand in awe of Him.

Ps. 14^{7}, 53^{6}; 1 Chr. 16^{13}, Ye seed of Israel, His servant, ye children of Jacob, His chosen.

24 The affliction of the afflicted He has not despised or loathed;
He has not hidden His face from me;
When I cried he heard.

Sing unto JHVH; praise ye JHVH; for He hath delivered the soul of the poor from the hand of the evil-doers: Jer. 20^{13}. He delivereth the afflicted in his affliction: Job 36^{15}.

25 From Him springs my praise in the great assembly;
In the presence of them that fear Him will I pay my vows.

Ps. 69^{33}.

26 The pious shall eat and be satisfied:

Deut. $12^{6,7,11,12}$; Ps. 65^{1}.

They who seek Him shall praise Him:
May your hearts revive for ever!

The Levite...and the stranger...shall come and shall eat and be satisfied: Deut. 14^{29}.

Your heart shall live that seek JHVH: Ps. 69^{32}. Cf. 1 Sam. 25^{37}.

27 The ends of the earth shall celebrate JHVH;
The kindred-peoples shall worship Him.

The Egyptians shall know JHVH in that day: Is. 19^{21}.

In that day shall Israel be the third with Egypt and with Assyria: Is. 19^{24}; Ps. 87^{4}.

28 For JHVH's is the Kingdom;
And He is Governor over the peoples.

The Kingdom shall be JHVH's: Ob. 21.

JHVH shall be King over all the earth: in that day shall there be one JHVH, and His Name one: Zech. 14^{9}.

29 Him only all the proud of the earth shall worship.
Before Him shall bend they that have been made to descend into the dust (*i.e.* those in whose soul is no life).

Ps. 49^{2}. Kings shall see and arise, princes also shall worship: Is. 49^{7}.

He raiseth the poor out of the dust: 1 Sam. 2^{8}. Let the poor and needy praise Thy Name: Ps. 74^{21}. I have taken upon me to speak unto JHVH, which am but dust and ashes: Gen. 18^{27}; Is. 27^{13}.

30 The seed (of Jacob) shall serve Him;
One generation shall proclaim to the next the doings of JHVH.

They are the seed which JHVH hath blessed: Is. 61^{9}, 65^{9}.

Ex. $12^{26,27}$.

31 It shall declare His righteousness to people yet unborn:
For He hath done.....

Ps. 78^{6}.

A.

This Ps. "could never have existed but for that mine of poetry and religion—the Book of Isaiah in its expanded form....The Servant of Jehovah, as he [the author] at least understands the phrase, is certainly not a guild or company of prophets, but the whole congregation of faithful Jews in Judæa....Ps. xxii. presents us with a perfectly new phase of Jewish religious thought. Before the Exile, men forsook

their God when He proved unable or unwilling to protect them. But the congregation of faithful Israelites which was founded by Ezra was able to trust its Father and its God even in the dark."

3. We should have expected "the Righteous One." But "the Holy One," *i.e.* "the Separated One"—He that is far removed above all that is cruel and oppressive—is appealed to because the neglect of His Servant is incompatible with His Perfection.

"The semi-mythic view of the cherubim pervades the Old Testament; and wherever we find this phrase, it clearly describes Jehovah, *not as the God of Israel, but as the master of the forces of the Universe.*" In this verse JHVH is not thought of as riding on the storm-cloud, or on its earthly surrogate, the temple-cherubim, but on the "praises of Israel," a bold and evangelical image.

14 and **18.** Following Wellhausen I have placed **16** *a, b* after **12** instead of after **15**, and with Duhm I have transferred **16** *c* from after **16** *b* to its position above. In **16** *c* the A. V. deserts the Massoretic Text and rightly, as its reading Ka'âri, "*like a lion*," gives no sense. But its substitute Ka'ârû in the sense "*they pierced*" does not give much better. It is by no means certain that the verb has this meaning at all, and the *Oxf. Heb. Lex.* says of the word, "meaning doubtful, perhaps *bore.*" Another and a much better translation lies ready to the hand. The triliteral kûr which is its root is "*to be or make round.*" Hence it gives us the word for "a pot or furnace for smelting metals, but always in metaphor or simile of human sufferings in punishment or discipline." But the root idea of what is round need not be restricted to one set of round things, used for discipline. It can be easily used for prison-gyves as going round the hands and feet. And the reading of some ancient versions (Aq. Symm. Jer.) confirms this meaning by their rendering, "they bound" (Jer. vinxerunt). Probably fixerunt would not have been used at all, but for the belief that our Lord's sufferings were foretold here in detail. It was known that His hands were pierced: therefore, seemingly it was argued, His feet were also. But there is no authority for this latter belief in the N. T., and, apart from this verse, none anywhere else either. It is far more natural, and it suits the context better to understand "they fettered" of the torment inflicted on the unhappy Psalmist by his jailers—the dogs perhaps of *v.* **16** as distinguished from the opposing leaders, the bulls and lions of *vv.* **12** and **21**.

This is strengthened by what follows (**17, 18**). His limbs are stretched and racked by the fetters he bears, so that his very bones seem disjointed. His jailers take pleasure in staring at a man whose approaching execution crowns him with a halo of morbid curiosity. They are so sure of his fate that they begin at once to appropriate his clothes. Everything within and without assures him that he has been brought indeed to the dust of death.

20. *My only-one* = my life, not so much because I am alone (cf. Luther: "He wishes to say, My soul is alone and forsaken by everybody; there is no one who enquires after it, or cares for it, or comforts

it"). But the similar term "*my glory*" in Pss. 7^5 and 16^9 points to the true meaning being that of "*only-beloved*" (*unicam meam* Vulg., τὴν μονογενῆ μου LXX, φίλον κῆρ Homer, and τιμιοτάτη ψυχή Plato). But the closest parallel is not Judg. 11^{34}, Gen. 22^2, or Prov. 4^3, but Cant. 6^9:—"*My dove, my undefiled is but one*," *i.e.* she alone I love of all the women of the harem.

21. The unicorn of A. V. (*unicornis* Vulg., *monoceros* LXX) was a fabulous animal, believed in perhaps through pictures of "profile delineations of straight-horned antelopes." Haupt says that the R. V. *wild-oxen* is not perhaps the best translation of re'em, since in Arabic that name is given to the Oryx Leucoryx, a powerful antelope. But the whole context of the Ps. makes wild-oxen preferable.

B.

22. The word for *assembly* in *v.* **22** and in *v.* **25** is kâhâl, not êdhah. The latter is by far the commoner word of the two in Ex. Lev. Num. and Josh., but it is wholly absent from Deut. In the later books êdhah goes almost out of use. Kâhâl is hardly more common in the Pss. and Prophets. After the return from the Exile it did duty for the two words and combined their meanings. (Hort, *The Christian Ecclesia*, pp. 6 and 7.) The R. V. renders it by *assembly* predominantly.

25. From Him springs my praise. An objective praise, says Calvin: "David canendi argumentum ex Deo petit"; but subjective according to Cheyne: "Thou art the Alpha (and Omega) of my song" = JHVH "is not only the object but the source of his praise."

26. The word translated above *pious* is the familiar 'anâvîm, *the meek*, those who are humble or have been humbled, so as to have room in their hearts for JHVH, and none for self. The reference is to the social-religious meal, or the thank-offering (Sh'lâmîm) for deliverance from trouble. Jennings and Lowe suggest the latter. For the former in connection with the tithe see Driver's *Deut.*, pp. 168–171.

29. The contrasted classes are not the quick and the dead, but the rich and the poor. The man in whose soul there is no life is "he who has been degraded and down-trodden in the social system of the world, and brought down even to the dust of death." The poor have the good news proclaimed to them.

This Ps. consists of two distinct parts, A, **1–21**, and B, **22–31** (Duhm says the latter has nothing in the least to do with the former), if indeed the two parts are not distinct Pss. The references adduced above show that Ps. 22 has most in common with the later writings, with the Second Isaiah, Job, other Pss., and with Deuteronomy. We may, if we choose, suppose, therefore, that B was added to A for liturgical purposes by a writer of the school which, like the author of Jonah, of Is. 19 and of Ps. 87, had come to look for "the mountain of

JHVH's house to be established in the top of the mountains." What is still more interesting and important is that it was precisely this school from which the N. T. writers drew chiefly their inspiration, and their religious terms, and that our Lord used their writings more than any other part of the O. T. What the literature of the Reformation was to us up to 1833 that was the literature of the Exile to the meek and quiet in Judæa up to B.C. 5.

But the two halves A and B can be taken together very well for our present purpose. They raise three questions:

(i) Is the author speaking in a personal, ideal, national or predictive capacity?

(ii) How far and in what sense is the whole Messianic? and

(iii) What are we to understand from it is the nature of Inspiration?

The answers to the two last questions depend on the view we take of the writer's capacity.

(i) The true view-point from which to regard the first question has been stated already in the notes on Ps. 16. The personal, the ideal and the national are perhaps never separated in the Psalter. If the personal were not the solid framework of the picture the ideal would be but a will o' the wisp. If the ideal be removed, the picture of the Psalmist is but one out of myriads of pictures in history calling for our sympathy, but not compelling our attention. If the national be absent, the personal element is narrow, selfish and unlovely. So far, therefore, as the first three elements go we may agree with Kirkpatrick that they are all there. But he adds, "the Ps. goes further. It is prophetic. These sufferings were so ordered by the Providence of God, as to be typical of the sufferings of Christ; the record of them was so shaped by the Spirit of God, as to foreshadow, even in detail, many of the circumstances of the Crucifixion." I am quite unable to accept this view. It is not want of reverence which withholds assent, but the compelling abundance of it. To put the matter bluntly. To regard God as planning the details of the Passion of His Son centuries beforehand, and inspiring men to write them down is to take a low and unworthy view of His action. It introduces also a psychological miracle which is as vain as it is unthinkable. Is there a single case in the whole Bible where God has revealed indubitably a matter of historical fact—as distinct from an eternal principle—and so invaded that domain of autonomy in our nature which by our creation He conceded? Is it not the fact that the religion of the Bible is a religion of faith and not of belief, in its essence and inmost self? If religion depends in the last resource for its assurance on historical testimony then it is not a matter of spiritual insight and feeling, *i.e.* of faith, but of outward authority, of belief and argument. Kirkpatrick's principle—which is certainly that of the Reformers and their continuators—leads logically to Rome. But it has no warrant in Holy Scripture.

But it may be said, This very Ps. has so many startling details that design is obvious. Let us see what these details are.

(*a*) "Our Lord quoted *v.* **1** on the Cross." Yes, because He had been nurtured on the Pss., and the world's distress found once more, not for the first time, agonised expression.

(*b*) "'I am a worm and no man' is clearly based on Is. 53, and that great chapter is confessedly a prophecy of Calvary." No doubt, but it is the eternal principle of life through death which is the subject in all three, not details of fact. There are some details in Is. 53 which were not found in the death of our Lord.

(*c*) "Does not Lk. (23^{35}) use the very word used by the LXX to express the 'deridere naribus suspensis'"? But would it have been used if Lk. had not had the LXX before him? A similar remark is to be made of the head-wagging of *v.* **7** and Mt. 27^{39}.

(*d*) "They pierced my hands and my feet" has been dealt with above. So too has the clause about the division of the clothes. The truth really is, no doubt, that John 19^{24} in describing what took place borrowed the language of our Ps. The parallel clause in Mt. 27^{35} is an interpolation. It was inevitable, with the current views of inspiration, that the writers of the Gospel Story should see parallels in the O.T. and that they should fall into O.T. language in describing the Passion. It ought not to be inevitable that we should share their theological mistakes. To do so is the surest way to miss their marvellous faith, and their life in Christ.

(ii) In what sense then is the Ps. Messianic? In the same sense as Is. 53. Israel was slowly educated to be JHVH's Servant. A distinct stage in its education was reached when an inspired Seer declared that the purpose of JHVH for Israel was at length cleared from ambiguity. That purpose was not that, in its Messiah, it should subdue mighty kings, and break them in pieces like a potter's vessel, but that it should overcome the world by suffering. That was Israel's mission, and it has been carrying it out ever since, consciously or unconsciously. The pious man, therefore, both here and in Is. 53, who in his person represented the power of suffering, who rested on JHVH, and sought to win for Him all the ends of the earth, was on the spiritual plane on which was planted the Cross of the Servant of JHVH. To him who has once become familiar with this majestic possession of the Redeemers of man, details of historical happenings become impertinent, when separated from the eternal principle they embody, and from which they derive all their validity and all their life.

(iii) In what sense is the Ps. inspired? In the sense that the Bible as a whole is. It is the record of an inspired people, and when we get them at their best we find inspiration at its highest. The inspiration of the Bible can never, it is true, be dissevered from the historical materials in which it is enshrined, but it itself is not locked up in them. It breathes through them. In a word, it is of a religious and not of an archæological, or historical, or scientific, or theological nature. It is spirit and not form; life and not matter. (Cf. Driver, *Introduction*, p. xvi.; Sanday, *Oracles*, pp. 72–75; Cobb, *Origines Judaicæ*, p. xi.)

PSALM XXIII.

A Psalm of David.

1 JHVH *is* my shepherd; I shall not want.
2 He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
3 He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.
4 Yea, though I walk through the gloomy valley,
I will fear no evil: for thou *art* with me:
Thy rod and thy staff they comfort me.
5 Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil; my cup runneth over.
6 Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of JHVH for ever.

A Ps. which deserves its honour of being the first to be taught us in our childhood, so sweetly does it breathe the air of unreflecting peace, joy and confidence. The only discordant note in it is the reference to the enemies, and this but serves to make the following concord the softer.

The image of God as Israel's Shepherd is one rare in the early writings (Gen. 48^{15}), but became highly popular in the post-exilic writings (Pss. 74^{1}, 77^{20}, $78^{20,70}$, 79^{13}, 80^{1}; Is. 40^{11}; Mic. 7^{14}). The imagery of the first four verses follows closely the pastoral life of the East. It is the shepherd's task to find cool pasturage under the blazing sun (cf. Cant. 1^{7}: "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon"); to find waters of refreshment; to revive the fainting sheep; to lead them in straight paths, because he himself is "straight"; to go before them through the dark and gloomy wâdy (see note on 107^{10}), and to beat off any wild beast which may lurk there.

Then the image changes suddenly. JHVH is no longer the guiding and protecting shepherd. He is the bountiful host. He spreads the table; the foes look on, but receive no invitation; the festal unguents are provided to do the guest honour; his cup is filled to overflowing. His enemies may meditate pursuit, but the Psalmist is sure that only JHVH's goodness and lovingkindness will seek to overtake him (see note to 85^{13}), and he looks forward to such a peaceful life that he will be

privileged to share in JHVH's Temple-service as long as he lives. The first two verses have Is. $49^{10, 11}$ in view: "They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted."

Ecclus. 18^{13} furnishes also a striking parallel: "The mercy of man is towards his neighbour, but the mercy of the Lord is upon all flesh; He reproveth and nurtureth and teacheth, and bringeth again, as a shepherd his flock."

Wellhausen points out that "the title 'shepherds' in the O. T. is regularly employed in the transferred sense of *shepherds of the peoples* = Kings." Hence it is as Israel's King that JHVH is here hymned. The Ps. too, in that case, has not the individual as its primary object, but the nation, and so supplies an apt illustration of the view that the "I" of the Psalmist is not to be taken in any but a national sense. But see note to Ps. 16.

4. Tzalmûth is not a composite noun (= Tzal-mâveth) but an abstract noun with fem. pl. ending, as in Amos 5^8 and (against Nöldeke) Is. 9^2, signifying *gloom*.

PSALM XXIV.

A Psalm of David.

1 The earth *is* JHVH'S, and the fulness thereof:
The world, and they that dwell therein.
2 For he hath founded it upon the seas,
And established it upon the floods.

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3 Who shall ascend into the hill of JHVH?
Who shall stand in his holy place?

4 He that hath clean hands, and a pure heart:
Who hath not lifted up his soul unto vanity:
[[Who hath not sworn deceitfully.]]
5 He shall receive the blessing from JHVH,
And righteousness from the God of his salvation.
6 This *is* the generation of them that seek him,
That seek the face ⊢of the God of Jacob.⊣ *Selah.*

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7 *Vers.* Lift up your heads, O ye gates:
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.

8 *Resp.* Who *is* this King of glory?
JHVH strong and mighty,
JHVH mighty in battle.
9 Lift up your heads, O ye gates:
Lift *them* up, ye everlasting doors:
And the King of glory shall come in.
10 *Resp.* Who is this King of glory?
Vers. JHVH of hosts,
He *is* the King of glory. *Selah.*

This is apparently, says Duhm, a liturgical Ps. composed out of three wholly distinct Pss. or fragments of Pss. But see what was said above on Pss. 19, 22, 23. In any case somebody has made them to be one Ps., and it is to be supposed that he saw no incongruity in the patchwork.

The first section describes JHVH's greatness as Creator. It would be interesting but futile to speculate as to the time when the Jews first rose to the height on which they identify their tribal God with the Maker of all things. The step they then took was large and fraught with momentous world-issues. The Gnostic denial of the identity of the Creator with the God of Jesus Christ was a distinct step backwards. The world to this Psalmist was in three divisions (as in Ex. 20^4), the heaven above, the earth floating like a disc on the waters beneath it, and the waters themselves out of which it came. This so mighty God is yet Israel's God and dwells on Mount Zion. Who then may dare to approach Him in worship?

The answer to that question is the criterion of the evolutionary position of the religion which puts it. Here it is clearly a high one. Not mere ritual cleanness, but a pure heart is required. So too is devotion to the highest which is opposed to "vanity," *i.e.* immorality, sensuality, vulgarity, and earthliness. So too we may take the clause "he that sweareth not deceitfully" as an addition by way of illustration drawn from a particular kind of "vanity" in fashion at the time. The men who have these qualifications are they who seek the presence of the God of Jacob, and they reap their reward by receiving the blessing of righteousness from Him.

In the third part of the Ps. we are given what was clearly the objective of it. JHVH's greatness had been used to intensify His holiness, and His holiness now enhances the joy of approach to Him. It is commonly assumed that this section refers to the entry of the Ark into the Tabernacle. But this, it may be confidently said, is a mistake. The "primeval doors" which are apostrophised speak too clearly of some centuries at least of existence. "The expression ôlâm proves that the Temple is already centuries old, and that the Ps., therefore, is from the age immediately preceding the Exile (in which there was,

however, no occasion for a triumph-song of this sort), or else that it sprang out of the last centuries before Christ" (Duhm). Hengstenberg and Delitzsch, however, get over the difficulty (caused by their assumption of a Davidic authorship of the Ps.) by referring the expression to the "gates of the citadel of Zion." "These might well be called ancient, for Jerusalem, with its strong Mount Zion, was already in the time of Abraham a city of the Canaanites." But what ground is there for giving the first place in the Psalmist's mind to the secular gates, and the second to the sacred?

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4. It is impossible to miss the reference here to the Decalogue. The hands are the instruments of action, and, hence, clean hands = freedom from acts of sin, *e.g.* those forbidden by the 6th, 7th, and 8th Commandments. The pure heart (if it refers to the 10th) is an anticipation of St Paul's clear insight which saw the whole Law in "thou shalt not lust" (Rom. 7^{7}). To *lift up the soul to vanity* is almost a quotation from Ex. 20^{7}, and, therefore, refers to perjury, a very common offence in Eastern countries, and especially hateful to the Jewish prophets. (**4** *c* is a gloss on **4** *b*.) That the man who keeps the moral law is he who shall draw down JHVH's blessing is a testimony to the moral insight of the Psalmist. To deduce from this with Duhm a side-blow at the efficacy of the priestly benediction is wanton.

5. *Righteousness* here seems used in the sense of ἐλεημοσύνη (the word by which the LXX here and in 8 or 9 other passages render Tz'dâkâh), the word which gives us the later equation: righteousness = alms; cf. Dan. 4^{27}; Ps. 112^{9}; Tob. 2^{14}, 12^{9}, 14^{11}; and Mt. 6^{1}.

6. The spiritual insight of *vv.* **4** and **5** has been appealed to to give as the true translation of this verse:

> This is the generation of them that seek Him;
> Those that seek Thy face (are) Jacob.

Cf. Rom. $9^{6,7}$. This is the well-known prophetic doctrine of the remnant. But the LXX can hardly be departed from here. There is a play on words in dôr (= generation) and dôrshâv (= that seek Him). The second *seek* (bâkash) acc. to *Oxf. Heb. Lex.* alludes to the practice of "resorting to holy places."

7. *The King of Glory.* JHVH is the glorious King (= He whose manifested excellences call for all the adoration that man can give; "He is more than thou bestowest").

> Who is the King of Glory?
> JHVH, the Mighty, the Hero,
> JHVH, the Hero in battle.

10. Here the reply is varied and the King of Glory is described as JHVH Sabâôth—a title which first occurs in Amos. What are the hosts that are referred to? A hasty answer would say the God of Israel's battles, and would cf. 1 Sam. 17^{45}: "I come to thee in the name of

the Lord of Hosts, the God of the armies of Israel." But against this as the *primary* meaning of the term fall the considerations (*a*) that JHVH was Israel's God before Israel had armies; (*b*) that He was a God of the storm-cloud before He tabernacled in Israel, and as such had more to do with the heavenly forces than with earthly hosts; (*c*) that JHVH Sabâôth is preeminently the prophetic title of God, and that the prophets were not so much concerned with JHVH's power, using the armies of the world-peoples for the instruments of His chastisements, as with His unique majesty and holiness. Moreover, (*d*) it is agreed that J' S' is J.'s "most significant and sublimest title." Hence it must be based on the highest of all powers supposed to be His, *i.e.* not earthly hosts, but heavenly. These latter would be perhaps in earlier times the sun, moon and stars, and in later angels who formed His court. It would then be in a secondary sense that He was also Lord of the earthly hosts as well. See Driver's article *s.v.* in Hastings' *Dictionary of the Bible.*

PSALM XXV.

A Psalm of David.

1 א Unto thee, JHVH, do I lift up my soul.
5 *c* On thee do I wait all the day.
2 ב [[O my God,]] I trust in thee:
Let me not be ashamed:
Let not mine enemies triumph over me.
3 ג Yea, let none that wait on thee be ashamed:
Let them be ashamed which ⌜transgress⌝ without cause.
4 ד Shew me thy Ways, JHVH:
Teach me thy paths.
5 ה Lead me in thy truth, and teach me:
For thou *art* the God of my salvation.
6 ו Remember, JHVH, thy tender mercies and thy loving-kindnesses:
For they *have been* ever of old.
7 ח Remember not the sins of my youth, [[nor my transgressions:
According to thy mercy remember thou me]]
For thy goodness' sake, JHVH.
8 ט Good and upright *is* JHVH:
Therefore will he teach sinners in the way.

9 י The meek will he guide in judgment:
The meek will he teach his Way.
10 כ All the paths of JHVH *are* mercy and truth
Unto such as keep his covenant and his testimonies.
11 ל For thy name's sake, JHVH,
Pardon mine iniquity; for it *is* great.
12 מ What man *is* he that feareth JHVH?
Him shall he teach in the Way *that* he shall choose.
13 נ His soul shall dwell at ease:
His seed shall inherit the land.
14 ס The secret of JHVH *is* with them that fear him:
And he will shew them his covenant.
15 ע Mine eyes *are* ever toward JHVH:
For he shall pluck my feet out of the net.
16 פ Turn thee unto me, and have mercy upon me:
For I *am* desolate and afflicted.
17 צ The troubles of my heart ⊦remove thou⊣:
O bring thou me out of my distresses.
18 ר Look upon mine affliction and my pain:
And forgive all my sins.
19 ר Consider mine enemies; for they are many:
And they hate me with cruel hatred.
20 ש O keep my soul, and deliver me:
Let me not be ashamed; for I put my trust in thee.
21 ת Let integrity and uprightness preserve me:
For I wait on thee.

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22 *Redeem Israel, O God, out of all his troubles.*

Ps. 24 answers the question, "Who may ascend the hill of JHVH?" and Ps. 25 the question, "Who is he that feareth JHVH?" The answer is given in the form of an alphabetic Ps. of a general character, devoid of direct historical background, but bearing a strong family likeness to the Wisdom literature. It has also points of connection with Ps. 34, and may be from the same author. In both, it is curious to note, the ו verse is omitted, and a supernumerary verse is added at the end. Outside the Psr. the alphabetic device meets us in Lam. 1–4, and in Prov. 31^{10-31}. It is not easy to find any single note in a Ps. of this character, any "climax or logical sequence." The thought which

seems to dominate it is that JHVH is with those who fear Him, and that He is against those who hate His followers. It contains allusive references to Ex. 33 and 34, to Job, and to Isaiah, which serve only to illustrate its "mosaic of aphorisms and petitions," and in the light of verse **14** may be assigned, without much rashness, to the age of the Chasîdîm or of the Pharisees.

1. Each verse of the Ps. consists of two lines of which each line has three "beats." But the second line of verse **1** is wanting, and verse **5** has a superfluous line. Hence it is suggested that verse **1** should read thus:

> Unto Thee, O JHVH, do I lift up my soul;
> On Thee do I wait evermore.

2 will begin with its proper letter if "O my God" be removed.

3 is an affirmation:

> Yea, none that wait for Thee shall be ashamed;
> Ashamed shall they be who deal treacherously.

4. "The ways" of JHVH are the course of life demanded by His Law. That Law is not clear, and wants study, and also that inspiration which another Psalmist found in the quiet of night (16^{7}). This same prayer is found in Ps. 27^{11}, and was also the prayer of Moses (Ex. 33^{13}) which is apparently quoted here.

5. *Lead me in Thy truth* is not the prayer of one who desires to explore the unknown—a thought alien to the Psalter—but a prayer for guidance by One whose character is faithfulness: "Guide me, because Thy guidance is to be trusted" is the prayer.

5 *c* of A.V. is transferred as above to verse **1**.

The ו verse is here omitted as in Ps. 34, perhaps because (beyond the conjunction and a word for *hooks* in Ex. 26^{32} and ||s—a doubtful word meaning *guilty* in Pr. 21^{8}—and a few proper nouns) there are no words in Hebrew beginning with this letter. The Psalmist may have had a literary objection to beginning a verse with *and*, similar to that felt by stylists of to-day.

6. The "*lovingkindnesses*" here are particular cases of that *chesed* which we have seen is JHVH's standing feeling towards Israel. The same word occurs again in verses **7** and **10**.

7. Following Duhm we omit "*nor my transgressions according to Thy mercy remember them not,*" as the interpolated pious ejaculation of a scribe. This saves the metre, and we get:

> The sins of my youth remember not
> Because of Thy goodness, JHVH.

The *sins of youth* are indiscretions; those of later years are rebellions. For God's goodness cf. Ex. 33^{19}.

8. For the Way see Ps. 32^{8} and Is. 49^{11}: "I will make all my mountains a way." This verse and verse **12** show that the term had become technical for the right way in which JHVH's followers should walk. The fact that the expression had become technical may serve to

illustrate John 14^6 = "Not the Rabbis, but I am your guide in the way you should go"; and also Acts $19^{9, 23}$, where the Christian community is the continuator of Christ's functions, and is called itself "*the way*," and for the same reason.

9. *The meek* = those only who are humble and docile. Low is the door into the treasure-chamber of wisdom. He who would enter must stoop.

10. *Mercy and truth* (chesed and emeth): quoted from Ex. 34^6 (quoted also in Joel 2^{13} and Jonah 4^2); see note on 12^1. The meaning is that the paths in which JHVH's servants walk (*Oxf. Heb. Lex.* takes it of JHVH's mode of action, and so makes an unnecessary solecism) are under the governance of One who out of His lovingkindness has made a covenant with Israel, and is true and faithful to it in every case where Israel is true and faithful to it, inaugurated as it was in circumcision, ratified at Sinai, continually pledged by the Shechînâh and the two Tables present in the Temple. So Kirkpatrick. The "testimonies" are the Ten Commandments as in 19^7.

12. The question "*What man*" is, as in Ps. 34^{12}, Is. 44^{10}, a rhetorical way of saying "*Whosoever*." "The way *He shall choose*," according to Duhm = the right line of conduct in cases such as it is the province of casuistry to solve. It is better to follow $119^{30, 173}$, and interpret it of JHVH's way as chosen by the pious. He fears JHVH; he has chosen the way marked out for him; JHVH shall teach him what more is required.

13. Two rewards were dear to the Jew, prosperity and a continued life in his children. The land which his posterity shall possess is the Holy Land in the Messianic time, from which the godless shall have been removed. This is described in Is. 57^{13}, 60^{21}, 65^9. The same promise is made in Ps. 37^{11} and Mt. 5^5.

14. JHVH's "*secret*," which He communicates to those who fear Him, is His counsel to give them the land, and with it lordship over the earth. Is the "*mystery*" a parallel case to this, and deduced by that same interpretative method which became known in Rabbinical times as the sôd (the word here used for "*secret*")?

17. A.V. is here impossible. Kirkpatrick makes it: "*The straitnesses of my heart enlarge thou*," where the Hebrew is read as hârchâb. Duhm, however, says that to enlarge straitnesses is of questionable meaning, and suggests hârchâk, *remove thou them*, which seems better.

18, 19. These in the M.T. both begin with the same letter. Kirkpatrick would prefix kûm, *arise*, to 18, and so give it its right letter. Duhm again prefers to transpose the two verses and prefix kâdâm, *prevent* (a word found also in 17^{13} and 18^{19}).

"*Forgive all my sins*"; because they are the ground on which JHVH allows the author to be plagued by his foes.

22 is a subscription which like the similar subscription in 34^{23} begins with the word pâdâh, whence Lagarde has suggested that the author's name was Pedael. If there is anything in this conjecture it would concern, not the author, but a copyist.

PSALM XXVI.

A Psalm of David.

1 Judge me, JHVH; for I have walked in mine integrity:
I have trusted also in JHVH; I shall not slide.
2 Examine me, JHVH, and prove me:
Try my reins and my heart.
3 For thy lovingkindness *is* before mine eyes:
And I have walked in thy truth.
4 I have not sat with vain persons,
Neither will I go in with dissemblers.
5 I have hated the congregation of evil doers:
And will not sit with the wicked.
6 I will wash mine hands in innocency:
So will I compass thine altar, JHVH,
7 That I may make heard the voice of thanksgiving,
And tell of all thy wondrous works.
8 JHVH, I love the habitation of thy house,
And the place where thine honour dwelleth.
9 Gather not my soul with sinners,
Nor my life with bloody men:
10 In whose hands *is* mischief,
Whose right hand is full of bribes.
11 But as for me, I will walk in mine integrity:
Redeem me, and be merciful unto me.
12 My foot standeth in an even place:
In the congregations will I bless JHVH.

This and the previous Ps. have much in common, though the one contains self-accusation and the other self-justification. But these two things are not incompatible. In Ps. 25 the writer puts himself in relation to JHVH absolutely—*solus cum solo*—but in Ps. 26 he brings himself and his foes side by side before the bar of the just Judge, and protests that as compared with them he is just and innocent. There is no reason why a humble Christian should not do the same, and yet retain his humility. This relativity is marked in *v.* 1 by the emphasis laid on the "*I*":

> Do me right, JHVH, for *I* have walked in my integrity;
> I have trusted in JHVH without wavering.

His trust in JHVH is contrasted with the trust in lies of the false persons of *v.* 4. The words rendered "*examine*" and "*try*" are

borrowed from the art of the metal-refiner. The middle word of the three rendered "*prove*" (nâsâh,—reappears in Massah) is used of an attempt to see whether a person will act in a particular way, and is used of God tempting Abraham. (Driver, Deut. 6^{16}.) The reason of the Psalmist's confidence is that he has striven to keep JHVH and His two revealed attributes before his eyes; He has remembered JHVH's kindness in entering into covenant with the people he belonged to, and His faithfulness in keeping the covenant. (See note on 12^{1}.) Moreover, because of the very earnestness of his devotion to JHVH the kind and faithful, he hates the liars, conspirators, and hypocrites, who take no heed of JHVH. He feels as did the author of Ps. 1^{1}.

It is to be presumed that the washing of the hands in *v.* 6 takes its origin from Deut. $21^{6,7}$, according to which a village-community, where a murder has been committed by some person unknown, are to break the neck of an unyoked heifer over running water in a wâdy, and wash their hands, in token that their village has nothing to do with the crime. This is clearly a more primitive custom than that enjoined on the priests in Ex. 30^{18-21}. Our Psalmist treats the congregation of evil-doers as on the same plane as the unknown murderer of Deuteronomy and declares that when he stands in the circle of worshippers round JHVH's altar he will have first washed his hands clean of all guilt of contact with his and JHVH's foes. A pious Pharisee might have said this of the apostate Hellenising priests of the later Asmonæan rule. Cf. 73^{13}.

Duhm would transpose *vv.* 8 and 7. The Psalmist will be found at the altar because he loves JHVH's dwelling-place as passionately as he hates the congregation of the evil-doers. (Cf. Apoc. 2^{6}.) It was the place of the tabernacle of JHVH's glory (Ps. 78^{61}); it was where he would offer the sacrifice of thanksgiving, and tell of the marvellous acts (Ps. 9^{1}) of JHVH in judgment and redemption. The same word is used in Ex. 3^{20} of JHVH's marvellous doings in Egypt.

The equal liability of saint and sinner to pain and death stared the pious in the face then as now. Ewald suggests that some national calamity overhung the land, perhaps a pestilence, and that it was this which drew forth the petition that a distinction of loyalty might be met with a distinction of fate:—*Take not away my life with the sinners.* These are powerful men, who murder, are full of crimes and take bribes, whether as legislators or judges. One of the chasîdîm in a more humble position might well resent the being swept into the net of destiny with the unscrupulous Asmonæan princes. As against them again the "*I*" stands out prominent. As for me, *I* will walk in mine integrity; if in spite of that the national calamity sweeps over him he is sure JHVH will answer his prayer, will redeem him and be gracious to him.

12 is the epilogue. After being hemmed in by precipices and rough places he now emerges into the open, stands on level ground, free from ambush or sudden attack or fall, and can in JHVH's congregations bless JHVH for his redemption.

PSALM XXVII.

A.

A Psalm of David.

1 JHVH *is* my light and my salvation; whom shall I fear?
JHVH *is* the strength of my life; of whom shall I be afraid?
2 When the wicked come upon me to eat up my flesh:
Mine enemies and foes stumble and fall.
3 Though an host should encamp against me,
My heart shall not fear: though war should rise against me,
Then *will* I *be* confident.
4 One *thing* have I desired of JHVH; that will I seek after:
That I may dwell in the house of JHVH all the days of my life,
To behold the beauty of JHVH, and to enquire in his temple.
5 For in the time of trouble he shall hide me in his pavilion:
In the secret of his tabernacle shall he hide me:
He shall set me up upon a rock.
6 And now shall mine head be lifted up above mine enemies round about me:
I will offer in his tabernacle sacrifices of joy:
I will sing, yea, I will sing praises unto JHVH.

B.

7 Hear, JHVH, *when* I cry with my voice:
Have mercy also upon me, and answer me.
8 ⊦When thou dost say to my heart, "Seek ye my face,"
Thy face, JHVH, do I seek.⊣
9 Hide not thy face *far* from me:
Put not thy servant away in anger:
Thou hast been my help:
Leave me not, neither forsake me, O God of my salvation.
10 My father and my mother have forsaken me,
But JHVH taketh me up.
11 Teach me thy way, JHVH,
And lead me in a plain path,
Because of mine enemies.

12 Deliver me not over unto the will of mine enemies:
For false witnesses are risen up against me, and such as breathe out cruelty.
13 Unless I had believed to see the goodness of JHVH
In the land of the living.....
* * * * * * * *

14 *Wait on JHVH:*
Be of good courage, and strengthen thine heart:
Wait, I say, on JHVH.

Two distinct Pss. are here joined, and Pss. too which had not the same author. Not only are the tone and subject of A (*vv.* **1–6**) dissimilar from those of B (*vv.* **7–14**), but the author of the first half is a leader, and that of the second a private person.

Duhm attributes A to Simon Maccabæus or John Hyrcanus, and says that B "for its childlike faith in JHVH's care and favour bears the noblest traits of the post-exilic religion."

A.

It is not easy to say whether A is to be interpreted of literal warfare, or of a campaign of calumny. Cheyne (p. 121) quotes 27^{12} and 35^{11} as evidences of a "common practice of avaricious and powerful men to accuse innocent persons of some crime, such as theft, with the view of obtaining double restitution." Cf. Job 19^{22}:—"Why do ye persecute me as God, and are not satisfied with my flesh?" shows that "*to eat up my flesh*" is a phrase which may describe calumny.

Cheyne (p. 219) also suggests that the ardent longing of *v.* **4** may express the feeling of the proselytes of post-exilic times towards Jerusalem. "Their chief desire was.....to settle at Jerusalem and to frequent the temple." This might be said with more truth to represent the mind of the Jews of the Dispersion, who had for their mother-city the feeling that non-Italian Roman Catholics have for Rome.

If, however, we are to follow Duhm and take A to be the utterance of a priest, then *v.* **5** may very possibly refer to his feeling of security in the possession of the Temple, where JHVH was, and of the rock, or holy mountain of Zion.

B.

B is the moving cry of an afflicted châsîd, whose only hope and trust—and he gives them whole-heartedly—are in JHVH. He manages, too, to put into a single pithy sentence "the sum of all revelation":

When Thou dost say to my heart,
"Seek ye my face,"
Thy face, JHVH, do I seek.

Kautzsch, however, renders the verse: "From thee, saith my heart, [goeth forth the word]: 'Seek my face': Thy face, Lord, will I seek."

10 alludes to Is. 49[14, 15]: "But Zion said, 'JHVH hath forsaken me, and my Lord hath forgotten me.' Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." This confirms the view of Wellhausen that it is not an individual but Israel which speaks in this Ps. He also says that **10***a* "is not to be taken literally, but = all who may be naturally expected to help. Israel is very frequently called an orphan (Pss. 68[5], 94[6])." It is better to say that the writer nationalises his own experiences.

Nor is there any doubt that B moves in the circle of love of the law: "*Instruct me in Thy Torah*" of *v.* **11** is witness enough for that. Equally certain is it that he looks for continued life on earth as his blessing from JHVH (*v.* **13**). This verse may be completed (as in R.V.) from 119[92] or Is. 7[9] = "*I should have perished but for my belief to feast my eyes on JHVH'S goodness in the land of the living*," *i.e.* on earth in contrast to Sheol. But since **14** is to be taken as a later addition by another writer, who wished to avoid the ill-omened close he found in his text, we must assume that the apodosis has been omitted (Grimm, *Euphemistic Liturgical Appendixes*, p. 11).

PSALM XXVIII.

A Psalm of David.

1 Unto thee will I cry, JHVH:
My rock, be not silent to me:
Lest, *if* thou be silent to me, I become like them that go down into the pit.
2 Hear the voice of my supplications, when I cry unto thee:
When I lift up my hands toward thy holy shrine.
3 Draw me not away with the wicked,
And with the workers of iniquity,
Which speak peace to their neighbours,
But mischief *is* in their hearts.
4 Give them according to their deeds, and according to the wickedness of their deeds:
Give them after the work of their hands:
Render to them their desert.
5 Because they regard not the works of JHVH,
Nor the operation of his hands,
He shall destroy them, and not build them up.

6 Blessed *be* JHVH,
Because he hath heard the voice of my supplications.
7 JHVH *is* my strength and my shield:
My heart trusted in him, and I am helped:
Therefore my heart greatly rejoiceth:
And with my song will I praise him.
8 JHVH *is* a strength ⊢to his people,⊣
And he *is* the saving strength of his anointed.
9 Save thy people, and bless thine inheritance:
Feed them also, and lift them up for ever.

Another Ps. which has no literary unity, though it may have a liturgical. It is full, too, of passages which appear elsewhere. Thus 1*b* = Ps. 143[7]; 1*c* recurs in Psalms of Solomon 5[3]; 2*a* = 31[22]; 5*a* = Jer. 45[4]; 7 seems a reminiscence of 16[9] and 1 Sam. 2[1]. This mosaic of familiar passages is quite in accordance with the assumption that a priest or Levite, whose lips kept knowledge, and gave forth the law he had just studied, composed this Ps. as a hymn for the Temple-service. Every modern hymn is redolent of Holy Scripture. Why should not our ancient hymns be similarly influenced? The same consideration will account for the curious fact that in *v.* 5 the prayer is broken by a sort of parenthetical reflection, in which the third person takes the place of the second. JHVH is called in *v.* 1 "*a rock*" (as in 18[1], Deut. 32[4], &c.) because of His strength, faithfulness and unchangeableness. Tzûr, *rock*, is but emeth (faithfulness) in a concrete image. The *pit* of *v.* 1 (= bôr, the same root as b'êr, *well*) is the name for the land of death and is parallel to "*Sheol*," to "*the land of forgetfulness*," and to "*death*" (88[5], Ez. 31[14, 16], &c.).

Oracle [A.V.] in *v.* 2 is a corrupt following of LXX and Jerome, who supposed that d'bîr, the word used, was derived from dibbêr, *to speak*, instead of from dâbar, *to be behind*. It denotes the sanctuary as the innermost chamber of JHVH's palace.

4. We have to avoid an error on each side when dealing with the imprecations of the Psalmists. One is that of Hengstenberg, who does not think that the Psalmist requires any apology, inasmuch as he "prays that God will do nothing more than what He necessarily must do according to His own being. He practises the *jus talionis* according to His own righteousness. Justice reverberates; the unrighteous blow, which I aim at another, recoils according to the moral government of the world back upon myself." On the other hand are those who with Prof. Cheyne would extrude the imprecatory Pss. from Christian worship, on the ground of their inconsistency with the spirit of Christ. *In medio tutissimus ibis.* We shall do better with Kirkpatrick to give due weight to the principle of evolution, and to admit, therefore, that some of these imprecations are below the Christian standard, and

necessarily so. We ought not, however, to forget that of the two principles which Israel learned of JHVH—*kindness* and *faithfulness* (chesed and emeth)—Christianity, if it has emphasised the former has not abrogated the latter. The Father is love indeed, but He is holy love, who will by no means clear the guilty, and *must* maintain the perfections of His being, and, therefore, present Himself in sternness to those whose lives outrage His holiness. This truth cannot be safely overlooked in any age, and least of all in one which has learned softness. The verse recurs virtually in Psalms of Solomon 2^{17}.

8. By a very slight change (l'ammô for lâmô) the LXX reading gives us instead of "*JHVH is their strength*," the far better sense: "*JHVH is a strength to His people.*" "*His anointed*" is according to most interpreters the king, or the priest. Wellhausen, however, holds that the anointed here "is not David but the people. In the history of the Theocracy the community succeeded to the place formerly occupied by the kings. When the Theocracy ceased to be a monarchy and became a republic, the sovereignty passed to the people." So Cheyne, *Jewish Religious Life after the Exile*, p. 109.

Verse **9** gives a versicle and respond to the Morning and Evening Prayer of the Church of England, and a verse to the Te Deum.

PSALM XXIX.

A Psalm of David.

1 Give unto JHVH, O ye ⊦sons of Elohim,⊣
Give unto JHVH glory and strength.
2 Give unto JHVH the glory due unto his name:
Worship JHVH in the beauty of holiness.

3 The voice of JHVH *is* upon the waters:
The God of glory thundereth:
JHVH *is* upon many waters.
4 The voice of JHVH *is* powerful:
The voice of JHVH *is* full of majesty.
5 The voice of JHVH breaketh the cedars:
JHVH breaketh the cedars of Lebanon.
6 He maketh them also to skip like a calf:
Lebanon and Sirion like a young wild-ox.
7 The voice of JHVH divideth the lightning-fires.
8 The voice of JHVH shaketh the wilderness:
JHVH shaketh the wilderness of Kadesh.
9 The voice of JHVH maketh the ⊦oaks to tremble,⊣
And layeth bare the forests:

[All the ends of the earth fear him,]
And in his temple doth every one say: "Glory."
10 JHVH sitteth upon the flood:
JHVH sitteth King for ever.

---

11 *JHVH will give strength unto his people:*
JHVH will bless his people with peace.

A Ps. which opens with Gloria in Excelsis ends with Pax in terris, and is in form and construction and poetic skill without a superior in the Psalter. It consists of a description of the rise, progress, and dying away of a thunderstorm, preluded by an invitation to the heavenly guild to praise JHVH, and concluded by an epilogue which leaves JHVH in static majesty.

According to tradition this Ps. is a festival Ps. for Pentecost, a feast on which the Jews commemorated the giving of the Law. The connection, of course, is through the thunderings and lightnings and voices of Ex. 19^{16}. Jennings and Lowe point out that the phrase "*the voice of JHVH*" occurs seven times in this Ps., that the name JHVH also occurs seven times in Ps. 19 B, and that seven thunders occur in Rev. 10^{3}.

1. The *sons of the mighty*—the b'nê êlîm are the "*sons of God*"—the b'nê hâelôhîm of Gen. 6^{2} and Job 1^{6}, half-mythical beings, still betraying their animistic origin, not unconnected with the spirits who ruled the sun, moon, and stars, and with those who presided over the nations, but yet brought by reflection and historical teaching under the general formula of JHVH's attendants:

> .....Thousands at his bidding speed,
> And post o'er land and ocean without rest:
> They also serve who only stand and wait.

Duhm distinguishes them from the angels, but the distinction is more formal than material. Their song is the heavenly Hallelujah of which that of Job 38^{7} is a particular case. The LXX has led astray the Vulg. and P.B.V. into translating b'nê êlîm by "sons of rams."

2. The glory of JHVH's Name is the glory of His self-revelation in Nature, since His Name always = JHVH as manifested. Cf. "*Hallowed be Thy Name.*" "The beauty of holiness" should be as in 96^{9} (= 1 Chr. 16^{29}), 2 Chr. 20^{21} (and perhaps Ps. 110^{3}), in holy garments, perhaps priestly, certainly ceremonial.

3 introduces the seven-fold repeated "*Voice of JHVH,*" reverberating as if they were seven thunder-claps. The "*voice*" is over the waters which are above the firmament; it is with power; it is with majesty; it breaks earth's noblest growths, the tall cedar-trees; it terrifies the strongest of Nature's marvels, the everlasting hills; it cleaves the flames (= forked lightning; Duhm, however, corrects the text so as to give: "JHVH's thunder shatters the stone, shatters the rock with its

flames of fire"); it shakes the wilderness; it makes the oaks to tremble (the rendering "*maketh the hinds to calve*" is inappropriate as an anti-climax, and derives no support from the consideration which Kay alleges, that it is a physiological fact); and strips the forests. Finally, the storm dies away, rumbling in the distant south-east where is the wilderness of Kades.

9. Duhm for the second time holds that the metre requires an addition, and he, therefore, reads:

> All the ends of the earth fear Him;
> While in His palace all things say "Glory,"

the palace, of course, being that of Heaven. Cf. Is. 6^3.

10. It is true that the word for *flood*, mabbûl, is used elsewhere only of the Flood of Noah's story, but that is no conclusive reason for so interpreting it here. If the word "*deluge*" were used only of the same catastrophe in a modern work on the Bible and the Monuments it would not follow that the author never speaks of a deluge of rain when it pours. Besides there is no reason for dragging in a reference to Noah's flood by the head and shoulders, when a heavy rain is not unknown as an accompaniment of such a thunderstorm as is the subject of this Psalm.

The Targum paraphrase, however, is: "The Lord at the time of the Flood sat on the throne of judgment to take vengeance on men, and sat on the throne of mercy to save Noah and to reign over his children for ever." If a reference to JHVH sitting in His judgment to bring on a storm was seen by the scribes in **10**, we can understand why they added **11** as "a euphemistic liturgical appendix."

11. The Ps. concludes with an assurance that as JHVH Himself is strong over all the mightiest forces of Nature, so shall His people be strong, and being strong shall be at peace.

PSALM XXX.

A Psalm: Song *at* the dedication of the house of David.

1 I will extol thee, JHVH; for thou hast lifted me up:
Thou hast not made my foes to rejoice over me.
2 JHVH my God,
I cried unto thee, and thou hast healed me.
3 JHVH, thou hast brought up my soul from Sheol:
Thou hast kept me alive, that I should not go down to the pit.
4 Sing unto JHVH, O ye saints of his,
And give thanks to his holy name.
5 For his anger *endureth but* a moment:
In his favour *is* life:

Weeping may endure for a night,
But joy *cometh* in the morning.
6 And in my prosperity I said,
"I shall never be moved."
7 JHVH, by thy favour thou ⌜art a strong mountain⌝:
Thou didst hide thy face; I was troubled.
8 I cried to thee, JHVH:
And unto JHVH I made supplication.
9 What profit *is there* in my blood, when I go down to the pit?
Shall the dust praise thee? shall it declare thy truth?
10 Hear, JHVH, and have mercy upon me:
JHVH, be thou my helper.
11 Thou hast turned for me my mourning into dancing:
Thou hast put off my sackcloth, and girded me with gladness:
12 To the end that *my* glory may sing praise to thee, and not be silent.
O JHVH my God, I will give thanks unto thee for ever.

The superscription, A Psalm (A Song for the Dedication of the House) of David, shows pretty clearly that an already existing Ps. which was thought to be David's was taken and used at some dedication festival. Most commentators pitch on the reconsecration of the Temple in B.C. 165 by Judas Maccabæus, after its desecration by Antiochus Epiphanes; and since this event was still commemorated in our Lord's time (John 10^{22}) they are probably right. The Ps. itself, therefore, illustrates the transition of the "I" of the Psalter from the individual to the community. The latter adopted, made its own, what the former had before said, because the experience of the one was that of the other also.

This Ps. is the simple, childlike expression of trust in JHVH. "Childlike souls," like that of its author, "in whom misfortune leaves behind no deeper impression than is found here, can bring to religion no new thoughts and strength, but they belong, with their thankfulness and their joy in the heavenly benefactor, to the most delightful phenomena of the history of religion; like the flowers of the field, they serve perhaps no useful purpose directly, but yet we should not like to do without them." Duhm.

A comparison, too, of the Psalmist's judgment on misfortune with that of the Book of Job is inevitable. The problem of that dramatic poem is the age-long problem of evil, and Job's friends solve it as does our Psalmist. He who is unfortunate is so because he has sinned, for sin is punished by temporal suffering. The Psalmist's place is,

therefore, if not chronologically earlier than that of the author of Job, at any rate earlier in evolution. He has been prosperous, and prosperity, as Deut. 8^{11-18} warns, had demoralised him (cf. also Deut. 32^{15}). Then, according to Ps. 119^{71} ("It is good for me that I have been afflicted that I might learn Thy statutes"), the lesson came; JHVH hid His face, and then the Psalmist cried to Him. His cry was heard, and he was delivered, and the end was that he gave thanks to JHVH, his God, for ever.

The Ps. has close affinities with Jer. 38^{10-13}, and with Hezekiah's prayer (Is. 38^{10-20}), and perhaps was composed by one to whom those passages were familiar. But even if he alludes to them he does not quote. His deliverance, according to Duhm, Hengstenberg, Delitzsch, Perowne, and others, was from sickness of some sort, but Jennings and Lowe see no reference to sickness in the Ps. (not even in the "*healed*" of *v.* 2), but a clear allusion to a violent death in the phrase "*in my blood*" of *v.* 9. The Psalmist's attitude towards death is that of the average man of the O.T. It is life here which is life indeed; that in Sheôl is not extinction, but is on the other hand so shadowy and joyless that, compared with life on earth, it is death. Yet the Psalmist's language, like that of many other Psalmists, being so instinct with a deathless hope, was fitted by its very force to be the language of a higher and a later faith; *e.g.* when he said, "I will give thanks unto Thee, for ever," his meaning was exhausted by life on earth, but his words are self-fitted to the Christian's faith. The earlier hope has become the later faith.

1. *Thou hast lifted me up* = Thou hast drawn me up out of the pit as men draw a bucket from a well.

2. *Thou didst heal.* Râphâ is usually the healing as of a physician, but not necessarily. This verse may be compared with $107^{19, 20}$: "They cry unto JHVH.....He sent His word and healed them," and with Deut. 32^{39}, in both of which places râphâ is used.

4. *Ye saints* = chasîdîm = those who enjoyed JHVH's favours = the men of good-pleasure of Lk 2^{14}.

The remembrance of His holiness [A.V.] = either (1) *JHVH's Name*, as that by which He is known, and, therefore, remembered (Wellhausen —followed by R.V.—translates the phrase plumply: "Give thanks to His holy Name"); or (2) "*the memorial* which JHVH Himself founds by His doings, and which is celebrated in the Temple-worship." In support of (1) are quoted Ex. 3^{15}; Pss. 97^{12}, 122^{4}, 135^{13}; Is. 26^{8}; Hos. 12^{5}. If (2) be adopted, then the writer uses sacrificial language = JHVH has shown Himself once more a God of Truth, and, therefore, of holiness; offer Him then a sacrifice of thanksgiving, not of a beast's life, but of "the calves of your lips," and so commemorate His holiness.

5 in its full form is still more beautiful than A.V.:

> For His anger is but for a moment;
> In His favour is life for length of days.

Sorrow is a wanderer who may stay a night, but in the morning he

gives place to a better guest in the inn of life. Jennings and Lowe quote the Persian couplet:

> The end of gloomy night is morn in fulgent dress,
> And of unhappiness the end is happiness.

Cf.

> Alles Ding währt seine Zeit,
> Gottes Lieb' in Ewigkeit.

7 *a* according to the Targum is "Thou hadst made me stand on strong mountains," which Duhm says would be "a very uncomfortable position," and proposes instead (by a little emendation of the M.T.): "JHVH, in Thy favour Thou standest as a mountain of refuge."

12. *My glory = my soul,* as in 7^5, 57^8; cf. 16^9, 22^{20}, 30^{12}, 108^1.

PSALM XXXI.

A.

For the chief Musician, A Psalm of David.

1 In thee, JHVH, do I put my trust; let me never be ashamed:
Deliver me in thy righteousness.
2 Bow down thine ear to me; deliver me speedily:
Be thou my strong rock, for an house of defence to save me.
3 For thou *art* my rock and my fortress:
Therefore for thy name's sake lead me, and guide me.
4 Pull me out of the net that they have laid privily for me:
For thou *art* my strength.
5 Into thine hand I commit my spirit: thou hast redeemed me,
JHVH, God of truth.
6 ⊦Thou hatest⊣ them that regard lying vanities:
But I trust in JHVH.
7 I will be glad and rejoice in thy mercy:
For thou hast considered my trouble:
Thou hast known my soul in adversities:
8 And hast not shut me up into the hand of the enemy:
Thou hast set my feet in a large room.

B.

9 Have mercy upon me, JHVH, for I am in trouble:
Mine eye is consumed with grief, *yea,* my soul and my belly.
10 For my life is spent with grief, and my years with sighing:
My strength faileth because of mine ⊦affliction:⊣

My bones are consumed because of mine enemies.
11 I was a reproach through all mine enemies:
⊦To my neighbours a horror:⊣
⊦To my acquaintances a fearsome thing:⊣
They that did see me without fled from me.
12 I am forgotten ⊦as a dead man⊣ out of mind:
I am like a broken vessel.
13 For I have heard the slander of many:
Fear on every side:
While they took counsel together against me:
They devised to take away my life.

C.

14 But I trusted in thee, JHVH:
I said, Thou *art* my God.
15 My times *are* in thy hand:
Deliver me from the hand of mine enemies, and from them that persecute me.
16 Make thy face to shine upon thy servant:
Save me for thy mercies' sake.
17 Let me not be ashamed, JHVH; for I have called upon thee:
Let the wicked be ashamed, *and* let them be silent in Sheol.
18 Let the lying lips be put to silence; which speak grievous things against the righteous:
Proudly and contemptuously.
19 *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee:
Which thou hast wrought for them that trust in thee before the sons of men!
20 Thou shalt hide them in the secret of thy presence from the ⊦plots⊣ of man:
Thou shalt keep them secretly in a pavilion from the strife of tongues.
21 Blessed *be* JHVH:
For he hath shewed me his marvellous kindness in a strong city.
22 For I said in my haste, I am cut off from before thine eyes:

Nevertheless thou heardest the voice of my supplications
when I cried unto thee.
23 O love JHVH, all ye his saints:
JHVH keepeth faithfulness,
And plentifully rewardeth the proud doer.

---

24 *Be of good courage, and strengthen your heart,*
All ye that hope in JHVH.

It is very difficult to say whether this is to be regarded as one Ps. or as a composite. If the former then the writer could not have written it all at one time, and if it be composite, we can hardly say that even so unity of mood has been attained. It is best to treat it as a whole of three distinct parts, and to admit further the probability that in the separate parts additions may be suspected. The first part A, and the third C, are clearly distinct from B, which has close resemblances with Jer. A and C also have points of contact with Ps. 28 and the Ps. of Jonah. Kirkpatrick therefore conjectures that B is a later addition to A and C. Duhm goes further and treats the Ps. as wanting in unity, as a mosaic, a "Sammlung von Citaten." The following table will justify his judgment:

vv. **1–3** = Ps. 71^{1-3}.
3 *b* = Ps. 23^{3}.
6 *a* = Jonah 2^{8}.
10 *a* = Jer. 20^{18}.
12 *b* = Jer. 22^{28}, 48^{38}; Hos. 8^{8}.
13 = Jer. 20^{10}.
17 = Jer. 17^{18}.
22 *a* = Jonah 2^{4}; Lam. 3^{54}; Ps. 116^{11}.
22 *b* = Ps. $28^{2,6}$. Cf. Jonah 2^{4}.

If we knew more we should find, in all probability, that our Ps. has grown by gradual additions made by men to whom the Law and the Prophets were known by heart, and that the original nucleus was from the pen of one also who thought in words supplied by his Bible. One thing may be said to be certain, viz., that the Ps. moves within the circle of Judaism, and that the Psalmist's enemies, therefore, are to be looked for within its ranks, and not among the heathen. It would be too rash to conclude that Jeremiah was the author or subject. But what Wellhausen says is no doubt correct: "Jeremiah is the model followed by the congregation of the pious in later days; one might almost call him the nucleus out of which the congregation developed. The Israel that had gone before was summed up in him; the new Israel grew out of him. He exercised a larger influence than any one else in framing the pietism of post-exilic times."

1 *a* = the closing verse of the *Te Deum*.

2 *b*, *c*, **3** *a* remind us of the towers and fortresses of Maccabean times.

3 *b*. "*For Thy Name's sake*" = "*in Thy righteousness*" (**1** *c*) = practically "*for the sake of Thy renown*" as in Josh. 9^{9}; 1 Kings 8^{41}; Is. 63^{12}. What JHVH *is* and *has done* gives the Psalmist a warrant to something which He is to do for him.

5 *a* compared with Lk. 23^{46} gives the difference between O. T. and N. T. piety. So in **5** *b* *redemption* is in the one deliverance from temporal distress, in the other from spiritual.

6. "*I have hated*" should be *Thou hatest*, so LXX; *them that regard* = shômerîm. Shômrônî was an Aramaic name for the Samaritans. Can there be a condemnation of the perverse ways of these "heretics"?

8 *b*. "*A large space*" betrays the mind of a people accustomed to have to conceal themselves in holes and corners. Cf. 4^{1}, 18^{19}, 26^{12}.

10 would be better:

> My life is passing in sorrow,
> My years in groaning;
> My strength is failing because of my affliction;
> My bones are dry because of mine enemies.

In the third stichos *in my affliction* should be substituted for *because of my sin*, with the LXX (baani for baavoni).

11 *b* should be emended:

> Through my adversaries I became an ignominy,
> To my neighbours a horror,
> To my acquaintances a fearsome thing.

The second clause is arrived at by reading môrâ for m'ôd, after Deut. 11^{25}.

11 *c* says that he was a leper.

12 *a*. "*As a dead man*" is perhaps an interpolation; *a broken vessel* = vas periens.

15 indicates the deep and narrow gulf between the religion of Israel and that of its neighbours. What "Fortune" or "Fate" (Is. 65^{11}) was to the latter, JHVH was to the former. Astrology did not enter into Israel's religion, for the stars and the course of history, individual and national, were in the hand of JHVH. This truth lies at the root of all later eschatological dreams.

16 is an echo of the priestly blessing of Num. $6^{25, 26}$, and blends two of its clauses into one. Cf. 4^{6}.

20. "The pious are protected from evil tongues as though they lived in the deepest retirement." Behind the wall of JHVH's tent they are safe.

21. "*In a strong city*" if literal (Wellhausen takes it to = in time of distress) gives a historical datum, but not one that is definite: in some siege the Psalmist had been delivered by JHVH.

23 *b*. "*The faithful*" [A.V.] should be *faithfulness*, and the clause = JHVH keeps faith. Cf. Psalms of Solomon $4^{27, 28}$.

24 is a euphemistic liturgical appendix. See Grimm, p. 12.

PSALM XXXII.

A Psalm of David, Maschil.

1 Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered.
2 Blessed *is* the man unto whom JHVH imputeth not iniquity,
And in whose spirit *there is* no guile.
3 When I kept silence, my bones waxed old
Through my roaring all the day long.
4 For day and night thy hand was heavy upon me:
My moisture is turned as the drought of summer. *Selah.*
5 I acknowledged my sin unto thee, and mine iniquity have I not hid.
I said, I will confess my transgressions unto JHVH; and thou forgavest the iniquity of my sin. *Selah.*
6 For this let every one that is godly pray unto thee in a time ⊦of trouble:⊣
Surely in the floods of great waters they shall not come nigh unto him.
7 Thou *art* my hiding place; thou shalt preserve me from trouble:
Thou shalt compass me about with songs of deliverance. *Selah.*
8 I will instruct thee and teach thee in the way which thou shalt go:
⌜I will guide thee with mine eye.⌝
9 Be ye not as the horse, *or* as the mule, *which* have no understanding:
Whose mouth must be held in with bit and bridle,
⊦That they may⊣ come near unto thee.
10 Many sorrows *shall be* to the wicked:
But he that trusteth in JHVH, mercy shall compass him about.

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11 *Be glad in JHVH, and rejoice, ye righteous:*
And shout for joy, all ye that are upright in heart.

The second of the 7 Penitential Pss. and the favourite of St Augustine, who had it written on the wall to comfort him as he

lay a-dying. Its key-note is in his words: *Intelligentia prima est ut te noris peccatorem.* It is astonishing how commentators read into their texts their own preconceptions; *e.g.* Duhm says: "That the author stands at the view-point of the Law is shown by the predicates *chasîdîm* and *tzaddîkîm*, which he applies to those who share his feelings. His representations of suffering, of sin, of good-fortune are sub-Christian, and the Church, by her choice of this Ps. for one of her Penitential Pss., only testifies to the dogmatic and legal character of her conceptions of the world of religion." On the other hand Jennings and Lowe are as strongly of opinion that the Ps. is essentially Christian. "The work of conscience depends little upon dogmas. The history of the disciplined spirit, even in the absence of the quickening impulse of religious systems, constantly repeats itself." The truth really is that when a later age takes over the expressions of an earlier it does not fill them with the same content. *Duo si faciunt idem non est idem* is a truth which embraces the half-truths of both the above authorities.

The same divergence of view meets us when we come to consider the formal cause of the Ps. Thus Delitzsch refers it to one grievous sin, David's adultery with Bathsheba. "For a whole year after his adultery David was like one under sentence of condemnation. In the midst of this fearful anguish of soul he composed Ps. 51, whereas Ps. 32 was composed after his deliverance from this state of mind." Duhm on the other hand declares that "it is wholly mistaken to assume that the poet had committed a great sin, and become a transgressor; he is a pious man, and speaks as a teacher to the pious (*v.* **6**), and his misdeed was the sin of a pious man, who has not been sufficiently careful over himself, and was too sure of his own righteousness. It is a gross misunderstanding of the simple mode of thought here, to interpret the 'roaring' of *v.* **3** [as Kirkpatrick does] of the torment of conscience and the blotting out of the guilt, as if it referred to the peace which the transgressor experiences after he has made confession. That blotting out is not recognised by the poet in any acquired peace of conscience (to which no word of the text points), but he sees it in the removal of his affliction—probably a painful illness, which according to *v.* **4** is of a feverish character." It must be confessed that the Ps. as a whole is more in favour of the second hypothesis just given.

1. Three words are used to describe the offence: peshâ, *rebellion, deliberate defiance*; châtaâh, *a missing of the mark*; and âvôn, *guilt.* Three words too are used of the removal of the offence: nâsâh, *to lift up and bear away*; kissâh, *to cover up*, so that it cannot be seen; and lo-châsab, *not to reckon*, and so to cancel. All six expressions of course are metaphorical, and do not lend themselves, therefore, to theological argument.

2 *c* is omitted by some as the gloss of a scribe = Ps. 66^{18}.

3. The Psalmist hints that he had refused at first to admit to himself that his sickness was due to his own sin—he was disposed to side with Job as against Job's friends—but his refusal to confess made

matters worse, and at last he was forced to confess himself to have sinned. Then he became better, finally recovered, and so was assured that, his punishment being removed, his guilt also was taken away: "So Thou forgavest the guilt of my divergence from the path of righteousness—of my châtaâh."

6. The Psalmist then turns to instruct his disciples. With Ps. 66[16] he says: "Come, hear, all ye that fear God, and I will declare what He hath done for my soul."

6 *a*. "*The time of finding*" must certainly be corrected into "*the time of trouble*" (matsôk for matzôr).

6 *b* = Is. 28[2].

7 *b*. The linguistic peculiarities of this stichos are not without importance in their bearing on the character of the Ps. as a whole. It displays one play on words (if not two).

From trouble Thou shalt preserve me:
With songs of deliverance Thou shalt compass me

= in Heb. mitztzar Thitztz'rânî rânî, &c., where the word-play is obvious. Hitzig and others would delete rânî as a dittography, but without sufficient reason. A Ps. in which the author can pause to find alliterations of this kind can hardly be regarded as other than an artificial composition, or at any rate one which is more reflective than spontaneous.

8. Who speaks? JHVH, say Wellhausen, Jennings and Lowe, Ewald, and Kirkpatrick; but the Psalmist, say Delitzsch, Hengstenberg, Duhm, and Perowne. Cheyne is doubtful, and regrets the insertion of *vv.* 8–10. The general meaning, in spite of textual difficulties (Wellhausen omits 9 *c* as unintelligible), is fairly plain. Brute beasts must be brought to man by main force; the pious, on the contrary, should find the guidance of their teacher's eye quite enough. The consciousness of want and assurance of God's lovingkindness should be sufficient persuasion. Cf. note on 103[5]. So Kautzsch.

10. Ctr. 34[19].

11. A conventional ending similar to that of Ps. 31.

PSALM XXXIII.

1 Rejoice in JHVH, O ye righteous:
Praise is comely for the upright.
2 Praise JHVH with harp:
Sing unto him with the psaltery *and* an instrument of ten strings.
3 Sing unto him a new song:
Play skilfully with a loud noise.
4 For the word of JHVH *is* right:
And all his works faithfulness.

5 He loveth righteousness and judgment:
The earth is full of the goodness of JHVH.
6 By the word of JHVH were the heavens made:
And all the host of them by the breath of his mouth.
7 He gathereth the waters of the sea together as an heap:
He layeth up the depth in storehouses.
8 Let all the earth fear JHVH:
Let all the inhabitants of the world stand in awe of him.
9 For he spake, and it was *done:*
He commanded, and it stood fast.
10 JHVH bringeth the counsel of the nations to nought:
He maketh the devices of the peoples of none effect.
11 The counsel of JHVH standeth for ever,
The thoughts of his heart to all generations.
12 Blessed *is* the nation whose God *is* JHVH:
The people *whom* he hath chosen for his own inheritance.
13 JHVH looketh from heaven:
He beholdeth all the sons of men.
14 From the place of his habitation he looketh
Upon all the inhabitants of the earth:
15 It is he that fashioneth their hearts alike:
And considereth all their works.

16 There is no king saved by the multitude of an host:
A mighty man is not delivered by much strength.
17 An horse *is* a vain thing for safety:
Neither shall he deliver *any* by his great strength.
18 Behold, the eye of JHVH *is* upon them that fear him,
Upon them that hope in his mercy:
19 To deliver their soul from death,
And to keep them alive in famine.
20 Our soul waiteth for JHVH:
He *is* our help and our shield.
21 For our heart shall rejoice in him,
Because we have trusted in his holy name.
22 Let thy mercy, JHVH, be upon us,
According as we hope in thee.

A Ps. which resembles 1, 2 and 10 of this Book in having no title, and may, therefore, be a later addition to Book I. Its character bears out its late date. Even Jennings and Lowe declare that "the style, spirit, and phraseology of the Ps. all go to prove indisputably that it is one of late origin." They add that it "contains hardly one original verse." Duhm describes it: "An inoffensive and insignificant collection of all sorts of passages out of the earlier and later Scriptures, and out of the belief of the later Jews amongst whom the reference to the Jewish eschatological hope (*vv.* **10** ff.) had a peculiar interest." This judgment is too severe. The Ps. is a mosaic indeed, but it has a beauty of its own and a sequence of thought. It is (1) a trumpet-call to praise JHVH, (2) because of His moral goodness, His creative power, His wisdom, His goodness to Israel, and (3) with Him is contrasted material power, and (4) the Ps. concludes with a confession of confidence.

Nothing in the Ps. gives any clue to the occasion which produced it. The allusions to the counsels of the heathen, to warfare and famine are all of a quite general character.

1 = Pss. 97^{12} (where however the verb is different) and 147^{1}.

2 = 92^{3}. In the O.T. two stringed instruments only are mentioned as in use among the Hebrews, the kinnôr, *harp*, and nêbel, *psaltery*, the strings of which varied in number, and it was the kinnôr which the captives hung on the willows in Babylon (Ps. 137^{2}), and as compared with the nêbel the kinnôr was the more primitive instrument. Jubal was its historical inventor (Gen. 4^{21}). The name nêbel is derived from a root *to swell*, which gave its name to the skin-bottle, the lyre or psaltery and the bottle having the same shape. It is not certain that music formed part of the worship of the Temple in the earlier days. "In the Pentateuch sacred singers and musicians are not mentioned at all; in the time of Ezra and Nehemiah (B.C. 430) they play a great *rôle*, rivalling the Levites, and gradually coming to be regarded as their equals, and at last their superiors."

3. *A new song* = "one which comes from a new impulse of gratitude in the heart," Delitzsch; "one which springs freely from a thankful and rejoicing heart; one which seeks to put an old theme in a new light," Perowne. "This new song comes from Is. 42^{10}; unfortunately the Psalmist himself does not obey his own exhortation; what he sings is by no means new." Duhm. The phrase is common in the later Pss., *e.g.* 96^{1}, 98^{1}, 144^{9}, 149^{1}.

4. *Right* is originally *straight* (cf. a right line in geometry). The word for *truth* gives us also the O.T. word for *faith* = confidence. Man trusts because God is true, and he who is true is also strong.

5. *Righteousness* is the disposition of which *judgment* is the act. Verse **5** *b* = 119^{64}.

6. A verse pointing clearly to a developed theology of creation. Cf. Gen. 1^{6}; Ps. 148^{5}; Job 26^{13}. With these passages should be compared the words of Chokmâh in Prov. 8, and its praise in Wisdom 7, and especially 9^{1}: "Who hast made all things with Thy word." These

passages were the forerunners of the Christian doctrine of the Logos and Pneuma of God.

7. This verse is an indirect confirmation of the interpretation given above of 8^{a}.

7 *a*. *As an heap* = Heb. kan-nêd; the LXX however read kan-nôd, *like a bottle*, which Wellhausen follows. In 135^{7} *the winds* are brought from JHVH's treasuries and in Job 38^{22} *the snow and hail*. The word ôtsarôth is used in all three passages. In the Similitudes of Enoch, c. 40, this same imagery is borrowed and elaborated. But T'hôm is the Chaos of Gen. 1^{2}—the Assyrian Tiâmât. As Merodach tamed Tiâmât, so did JHVH Chaos. Chaos, which was often personified as a dragon, leviathan, or other monster, "the Old Serpent that is called the Devil and Satan (Rev. 12^{9}), is descended literally from the T'hôm of Gen. 1^{2}." See Gunkel's *Schöpfung und Chaos* and W. Bousset, *The Anti-Christ Legend*.

9 = Gen. 1^{3}; Ps. 148^{6}; and cf. 119^{91} and Is. 48^{13b}.

11 = Is. 40^{8}; 46^{10}; Prov. 19^{21}.

12 = Deut. 33^{29}; Ps. 144^{15}.

13 = 14^{2}; cf. 94^{9}.

15 = *He who alone fashioneth, i.e.* Is He not, therefore, One who is likely to know? R. Li'ezer used to say: "Let not thine imagination assure thee that the grave is an asylum; for perforce thou wast framed; and perforce thou wast born; and perforce thou livest; and perforce thou diest; and perforce thou art about to give account and reckoning before the King of Kings, the Holy One, blessed is He"; cf. Prov. $15^{3,11}$.

18 = 147^{11}.

19 = 37^{19} and Job 5^{20}.

20 *b* = $115^{9,10,11}$.

22 *b* = 119^{49}.

The religion of the chasîdîm was essentially a religion of hope. Hence the abundance of words which describe their waiting, expecting, hoping attitude. Bâtach, confido; Hâsâh, confugio in tutelam; Yîchêb, exspecto, spero; Kivvâh, spero, all meet in the N.T. ἐλπίζω. It is the third of these which occurs here.

PSALM XXXIV.

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

1 א I will bless JHVH at all times:
His praise *shall* continually *be* in my mouth.
2 ב My soul shall make her boast in JHVH:
Let the humble hear *thereof*, and be glad.
3 ג O magnify JHVH with me,
And let us exalt his name together.

4 ד I sought JHVH, and he heard me,
And delivered me from all my fears.
5 ה Look unto him, and be lightened:
And ⊦your faces shall never be⊣ ashamed.
6 ז This poor man cried, and JHVH heard *him*,
And saved him out of all his troubles.
7 ח The angel of JHVH encampeth round about them that fear him,
And delivereth them.
8 ט O taste and see that JHVH *is* good:
Blessed *is* the man *that* trusteth in him.
9 י O fear JHVH, ye his saints:
For *there is* no want to them that fear him.
10 כ ⊦The ungodly⊣ do lack, and suffer hunger:
But they that seek JHVH shall not want any good *thing*.
11 ל Come, ye children, hearken unto me:
I will teach you the fear of JHVH.
12 מ What man *is he that* desireth life:
That loveth *many* days, that he may see good?
13 נ Keep thy tongue from evil,
And thy lips from speaking guile.
14 ס Depart from evil, and do good:
Seek peace, and pursue it.
16 פ The face of JHVH *is* against them that do evil,
To cut off the remembrance of them from the earth.
15 ע The eyes of JHVH *are* upon the righteous,
And his ears *are open* unto their cry.
17 צ *The righteous* cry, and JHVH heareth,
And delivereth them out of all their troubles.
18 ק JHVH *is* nigh unto them that are of a broken heart:
And saveth such as be of a contrite spirit.
19 ר Many *are* the afflictions of the righteous:
But JHVH delivereth him out of them all.
20 ש He keepeth all his bones:
Not one of them is broken.
21 ת Evil shall slay the wicked:
And they that hate the righteous shall be desolate.

22 *JHVH redeemeth the soul of his servants:*
And none of them that trust in him shall be desolate.

The fourth Alphabetical Ps., and one with strong resemblances to Ps. 25. The sixth or ו verse is wanting in both, and the 22nd in each is a subscription. It is clearly the composition of one who moved in the atmosphere of post-exilic piety; one too who is a teacher, as is the author of 32, and calls his pupils round him to learn the ways of JHVH. Specially noticeable is its insistence on humility, and lowliness of spirit as the qualities which win the favour of JHVH. A comparison of the attitude of this Ps. with that of the Book of Proverbs, and of Deutero-Isaiah, leaves no doubt where the religious affinities of the author are.

2. Better: *Let the humble* (*pious*, Wellhausen) *hear*, *i.e.* the Psalmist invites those who belonged to his own group of the pious to join him in acknowledging JHVH's greatness. Notice the word-play in yish'm'û, *they shall hear*, and yish'mâchû, *they shall rejoice.*

5. Better as an imp.: *Look unto Him and ye shall be radiant with joy.* The verb nâhar, *to be enlightened*, has for its radical meaning *to flow forth* = (*a*) to flow forth as water; (*b*) to flow forth as light = Lichtstrahl. It occurs again Is. 60^5, where A.V. gives wrongly the former meaning, and R.V. margin rightly the latter. In the former meaning we have nâhar used of the rivers of Eden (Gen. 2^{10}); of the Nile (Is. 19^6); of the Euphrates (Gen. 15^{18}), &c. *Oxf. Heb. Lex.*, however, makes two distinct roots, regarding the one as a loan-word for *river*, and the second as connected with the Arabian word for *day.*

In 5 *b*, châphêr is properly *to be made to blush for shame*, and acc. to Delitzsch comes from a root *to cover, hide or veil.*

6. *This poor man cried* = Here is one who is pious, Wellhausen. The Psalmist backs up his exhortation by reference to his own personal experience; cf. Ps. 66^{16}.

7. *The angel of JHVH* = mal'ak JHVH. Mal'ak = messenger (cf. mal'akî, my messenger, as the supposed name of the author of the last O.T. prophet).

The angel of JHVH in O.T. = either (*a*) one of the angels of JHVH, or (*b*) JHVH Himself in self-manifestation. Sometimes He speaks of Himself in one way and sometimes in the other. The explanation is to be sought probably in the historical evolution of Israel's religion. In its earlier and more naïve days JHVH was thought to have manifested Himself in human form—or in the form of one of the heavenly guild, the Elohim, in whose form man was made. But with the growth of a more vivid sense of JHVH's transcendence, He was more and more exalted above His creation, and His manifestations, therefore, were no longer made directly through a Theophany, but through one of His attendants deputed for the purpose. It is in the latter sense, as captain of JHVH's host (Josh. 5^{14}), that the title is used here, the sense which agrees best with the date we assign to the Ps. The word for

encampeth—chôneh—meets us also in Machanaim (Gen. 32^{2}) = the two camps.

"If a man performs one precept," says the Talmud, "the Holy One, blessed is He, gives him one angel to guard him (Ps. 34^{7}); if he performs two precepts He gives him two angels to guard him (Ps. 91^{11}); if he performs many precepts He gives him the half of His host" (Ps. 91^{7} cpd. with Ps. 78^{49}).

8. "Nisi gustaveris non videbis." St Bernard.

9. *His saints*, kedôshâv, = those who like the Psalmist belonged to the class of those who submitted patiently to affliction, the anîyîm. In 16^{3} they are further defined as those dwelling in Palestine (but see note).

10. *Young lions* (A.V.) = c'pîrîm; the LXX read k'bâdîm = *the rich*; Duhm kôph'rîm, *liars, unbelievers, apostates.* He adds that the A.V. rendering is absurd. Jennings and Lowe, on the other hand, say that the LXX "absurdly misrender" the word. Hengstenberg retains *lions*, but says "we are to understand powerful and violent men." Kirkpatrick, again, says "*young lions* is best understood literally." Quot homines tot sententiæ. The general sense in any case is clear.

11. *The fear of* JHVH = Religion. Morality, Wellhausen. In 19^{9} it is clearly the law of JHVH, cf. 1^{2}. The phrase is characteristic of Proverbs, *e.g.* 8^{13}, 9^{10}; cf. the beautiful phrase in Is. 11^{2}: "He shall draw his breath in the fear of JHVH."

12. *Life* is to be taken here, as usually in the Pss., for continued and prosperous life on earth; the parallel, *loveth days*, is evidence for this. For the interrogative form of the exhortation see note on 25^{12}.

13. The sins and dangers of the tongue are a matter of frequent emphasis in the later books of the O.T., *e.g.* Prov. 13^{3}, Ps. 39^{1}.

14 *a* = 37^{27}; cf. Job $1^{1,8}$; Is. $1^{16,17}$; Prov. 16^{17}.

14 *b*. *Peace* = shâlôm. This signifies properly not the joy of reconciliation with God, but security and prosperity in general. Acc. to Grimm (*s.v.* εἰρήνη) shâlôm is "securitas, incolumitas, salus et felicitas." So the salutation shâlôm lâch, *peace be to thee* = dimittere aliquem cum bonis votis. The Messianic peace of Lk. 1^{79} and 2^{14}, and still more the Christian peace of Rom. 10^{15}, &c., are later developments of the shâlôm which the Psalmist here emphasises.

15 and **16** are to be transposed, except for the two opening words of each.

16. *The face of* JHVH = here His presence in anger. In later days periphrases were used for the name of God, as *e.g.* "the Name," "the Place," "Heaven" (*e.g.* "the kingdom of Heaven"), "the angels which are in Heaven," "the Father in Heaven," "the Holy One," "Blessed is He," "the Power," "the Merciful One." See Dalman, *Words of Jesus*, §§ 6 and 7.

16 *b*. *The remembrance* = the memorial = their name.

18. *A broken heart and contrite spirit* describes those in whom affliction has broken the pride of self-will, and crushed that self-confidence which, like Nebuchadnezzar, exalts its head against high

heaven. The phrase *broken in heart* occurs in Is. 61^1, and with *contrite* in Ps. 51^{17}; *contrite and humble* in Is. 57^{15}.

20. This was exemplified to the Fourth Evangelist in Jesus Christ, 19^{36}, where however the Ps. is quoted in a sense which is the precise opposite of the original.

22 is a liturgical verse added by way of avoiding any evil omen which the preceding verse might threaten. (Grimm, *Euphemistic Liturgical Appendixes*, p. 11.)

PSALM XXXV.

A Psalm of David.

1 Plead *my cause*, JHVH, with them that strive with me:
Fight against them that fight against me.
2 Take hold of shield and buckler,
And stand up for mine help.
3 Draw out also the spear, and ⌜stop *the way*⌝ against them that persecute me:
Say unto my soul: "I *am* thy salvation."
4 [[Let them be confounded and put to shame that seek after my soul:
Let them be turned back and brought to confusion that devise my hurt.]]
5 Let them be as chaff before the wind:
And let the angel of JHVH chase *them.*
6 Let their way be dark and slippery:
And let the angel of JHVH pursue them.
7 For without cause have they hid for me their net [[*in* a pit]]:
Without cause they have digged a pit for my soul.
8 [[Let destruction come upon him at unawares]];
And let his net that he hath hid catch himself:
Into that very destruction let him fall.
9 And my soul shall be joyful in JHVH:
It shall rejoice in his salvation.
10 All my bones shall say, JHVH, who *is* like unto thee,
Which deliverest the poor from him that is too strong for him,
Yea, the poor and the needy from him that spoileth him?
11 False witnesses rise up:
They lay to my charge *things* that I know not.

12 They reward me evil for good
To the spoiling of my soul.
13 But as for me, when they were sick, my clothing *was* sackcloth:
I humbled my soul with fasting;
And my prayer returned into mine own bosom.
14 I behaved myself as though it *had been* my friend *or* brother:
I bowed down heavily, as one that mourneth *for his* mother.
15 But in mine adversity they rejoiced, and gathered themselves together:
[[The abjects]] gathered themselves together against me, and I knew *it* not:
They abuse me unceasingly with profanity:
16 They are ever mocking me:
They gnash upon me with their teeth.
17 Lord, how long wilt thou look on?
Rescue my soul from their destructions,
My darling from the lions.
18 [[I will give thee thanks in the great congregation:
I will praise thee among much people.]]
19 Let not them that are mine enemies wrongfully rejoice over me:
Let them not wink with the eye that hate me without a cause.
20 For they speak not peace:
But they devise deceitful matters against *them that are* quiet in the land.
21 Yea, they opened their mouth wide against me,
And said, Aha, aha, our eye hath seen *it.*
22 *This* thou hast seen, JHVH: keep not silence:
Lord, be not far from me.
23 Stir up thyself, and awake to my judgment,
Even unto my cause, my God and my Lord.
24 Judge me, JHVH my God, according to thy righteousness:
And let them not rejoice over me.
25 Let them not say in their hearts, Ah, so would we have it:
Let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together
that rejoice at mine hurt:
Let them be clothed with shame and dishonour that magnify
themselves against me.
27 Let them shout for joy, and be glad, that favour my
righteous cause:
Yea, let them say continually, Let JHVH be magnified,
Which hath pleasure in the prosperity of his servant.
28 And my tongue shall speak of thy righteousness
And of thy praise all the day long.

It is only a blind following of the title which can refuse to see in this Ps. evidences of a late date. Even if it belonged in its original form to the collection which was traced back to David's initiation, yet, as it stands, it bears marks of a late post-exilic date. The mention of the battle-axe, of the quiet in the land, the insertions from other Pss. and the presupposition throughout of injustice through the abuse of legal forms, rather than through open warfare, taken together point to a more highly developed social system than was to be found before the Exile.

1. *Plead, i.e.* defend me before the judge.

2. The judicial contest is illustrated by martial terms, and also by anthropomorphic conceptions. The buckler was twice the size of the shield (1 Kings $10^{16,17}$).

3. Read *Draw out the spear and the sagaris against my pursuers* (*pursue* is also used in 23^{6}). By a change of the vowel-points (now generally made) s'gôr, *stop*, becomes sâgâr, the Scythian double-edged battle-axe. It is possible that the Jews learned to know this weapon early from the Hittites; it is more probable that (as in the case of the musical instruments of Dan. $3^{5,7,10,15}$, where cithara, psalterion and symphonica are clearly Greek loan-words) they became familiar with it through the opening out of the national life to the world-history of the time which began at the Exile. This was to the Jewish State-Church what the Roman Church became to the English through the Norman Conquest.

3 *b*. *Thy salvation am I* is used of temporal rescue.

4 is interpolated from 40^{14}.

5, 6. Kirkpatrick suggests that **5** *b* and **6** *b* should change places, and Cheyne does the same. But there seems to be no necessity for this. The enemy are thought of as being driven like chaff before the wind with the angel of JHVH thrusting sore at them that they may fall (118^{13}); the verb rendered here *chase*, dâchâh, occurs also in 118^{13} and 62^{4}, and in each case means to *push down*; in **6** *b* the image is changed, and the enemy are flying along the slippery limestone paths of the dark valleys, and again the angel of JHVH is in pursuit (râdaph, *pursue*, as in *v.* **3** and 23^{6}).

7. Transfer *pit* from **7** *a* to **7** *b*:—

Without a cause have they spread for me their net;
A pit, cast without a cause, have they covered over for my life.

Without a cause = with no just provocation on my part.
Schachath, *a pit* = a pit in which to catch wild beasts.
8 *a*. Omit as a citation from Is. 47^{11}.
10 shows the Psalm to come from the same school as the preceding: $34^{2,6}$.
11. *False witnesses* = literally witnesses of violence, *i.e.* who promote violence and wrong: cf. Ex. 23^{1}; Deut. 19^{16}. In 18^{48} we have *man of violence*; in 25^{19}, a hatred (born) of violence; and 27^{12}, false witnesses breathing out violence. Probably we are to understand not witnesses in Court, but violent and arrogant calumniators.
12. *To the bereavement of my soul.* The word for *bereavement* does not seem ever to travel far from its primitive meaning of childlessness. Duhm therefore suggests n'kôl for sh'kôl = laying wait for.
13. *My prayer returned*, &c. No two commentators agree as to what this means. It means, says Kirkpatrick, that as curses come home to roost so do prayers. According to Duhm it says that instead of praying with upturned eyes, he prayed as a mourner downcast, his head sunk on his breast. Wellhausen treats the clause as senseless. Jennings and Lowe prefer to render it "May my prayers return," &c. = May I too receive the blessings I ask for others. Probably Wellhausen (with whom is Kautzsch) is the wisest of these authorities.
14. *I bowed down heavily* = squalidus, in morning garb, unwashed and unanointed. Cf. 2 Sam. 12^{20}. R. Shimeon ben Eleazar said: "Conciliate not thy friend in the hour of his passion; and console him not in the hour when his dead is laid out before him; and 'interrogate' him not in the hour of his vow; and strive not to see him in the hour of his disgrace."
15. *Abjects*, n'kîm, is a disputed word. Cheyne, following Olshausen, reads n'kârîm, *aliens* (so in $18^{44,45}$). Kirkpatrick rejects this as alien to the context. Duhm prefers n'kâlîm as in *v.* **12** = They heaped together against me malicious accusations.
16. The Hebrew word for *profanity* belongs to **15** *c* and not **16** *a* (Bickell). This is the word which is rendered (perhaps wrongly) *hypocrite* in the Synoptics.
18. Omit as an insertion from $22^{22,25}$, interrupting the progress of the complaint.
19. *That hate me without a cause*, a verse "fulfilled" in John 15^{25}.
20. *The quiet in the land*, rig'âî-eretz, can be explained only from Is. 28^{9-13}. The prophet there quotes the taunt of the priest and his rival-prophets that he talks to them as to children line upon line, &c. Well then, he replies, JHVH shall teach you in the same way through the Assyrians and will repeat His former lesson that in quietness and confidence you shall be saved (cf. Is. 30^{15} and Hab. 2^{4}). "What is meant is stillness and trust in JHVH, *i.e.* cessation from the game

of politics, the giving up of warlike aspirations, and of political influences. That would be a quickening and refreshing experience for the citizen wearied with the expenses of war-preparations and war-service. Not an alliance with Egypt, but withdrawal on JHVH and return to Him and to His will would make the people strong and at rest." Marti, *Hand-Kommentar*, in loco. Following this clue, *the quiet in the land* here are those who are not ambitious politicians or wielders of public power, but those who, as men of piety, are content to rest on JHVH, and to make their protest on behalf of pure religion and undefiled.

24. *Judge me* = Do me justice, and so vindicate Thine own covenant-faithfulness.

26*a*. *Let them be ashamed*, &c. The first three words and the last word of this clause are also in 40^{14}.

27*a*. *That rejoice in my righteousness.* Man's righteousness in the later O.T. literature is twofold, (*a*) moral, (*b*) legal. He is inwardly innocent, or outwardly declared so. Moreover, the adversity of a man's foes, or his own prosperity, was the surest sign of the judgment pronounced by JHVH. Hence, in this verse the Psalmist declares that the natural consequence of the confusion of his enemies will be his own acquittal and the rejoicing of his friends at it. If the inner righteousness is here referred to at all, it is only as a latent assumption that where the form is, there the spirit must be also. Christianity reverses the procedure, and demands first the spirit, sure that the fitting form must sooner or later come to it.

27*b* is taken from 40^{16}.

28 is taken from 71^{24}.

PSALM XXXVI.

For the chief Musician, *A Psalm* of David the servant of JHVH.

1 ⊦Thus saith the oracle of the ungodly: "There is no God":
In the heart of the wicked is no terror before God.⊣
2 For he flattereth himself in his own eyes,
That his iniquity shall not be found to be hateful.
3 The words of his mouth *are* iniquity and deceit:
He hath left off to be wise, *and* to do good.
4 He deviseth mischief upon his bed:
He setteth himself in a way *that is* not good; he abhorreth not evil.

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5 Thy lovingkindness, JHVH, *is* in the heavens:
Thy faithfulness *reacheth* unto the clouds.
6 Thy righteousness *is* like the great mountains:

Thy judgments *are* a great deep:
JHVH, thou preservest man and beast.
7 How excellent *is* thy lovingkindness, O God!
The children of men put their trust under the shadow of thy wings.
8 They shall be abundantly satisfied with the fatness of thy house:
And thou shalt make them drink of the river of thy pleasures.
9 For with thee *is* the fountain of life:
In thy light shall we see light.
10 O continue thy lovingkindness unto them that know thee:
And thy righteousness to the upright in heart.
11 Let not the foot of pride come against me,
And let not the hand of the wicked remove me.

---

12 *There are the workers of iniquity fallen:*
They are cast down, and shall not be able to rise.

The exegete has to be on his guard always against the temptation to demand in a Ps. a logical sequence of thought. West is West and East is East. The latter allows changes of feeling to be expressed without much regard to continuity of thought. Bearing this in mind we shall not be too ready to divide a Ps. into separate Pss. merely because joy and sorrow, love and hatred pass abruptly one into the other. Whether the portions so separated were from different authors or not does not exhaust the problem. They were placed as a single Ps. by somebody (and he an Eastern), who saw apparently nothing contrary to established usage in weaving them into one. The Ps. before us has certainly strong oppositions, and is, therefore, divided into two by Duhm (*vv.* **1–4**; and **5–11**, with **12** as a foreign visitor). It is not, however, improbable that the very loathing felt by the Psalmist for the godlessness of the ungodly suggested by contrast the delight that the godly had in JHVH his God.

1. As this Ps. has clear affinities with 14, it is not arbitrary to supply with Bickell *There is no God* at the beginning, so that the verse runs:

Thus saith the oracle of the ungodly, "There is no God":
In the heart of the wicked is no terror before God.

The word n'um is the word always used of an oracular pronouncement; of Balaam, Num. $24^{3, 4, 15, 16}$; of David, 2 Sam. 23^{1}; of Agur, Prov. 30^{1}; here it is used of personified transgression; in all other places of God. The name of the speaker follows invariably in the genitive. The word

occurs in all prophets except Hab. and Jon., and in the Psalter in 110^1 and here only. *My heart*, libbî, should be *his heart*, libbô. *Fear of God* is not the word used in 19^9, 34^{11}, Is. 11^3 (= yir'ath), but, pachad, *a fear, terror* = "womit Gott schreckt."

2. *He flattereth himself*, as the word is used in Hamlet, "Lay not the flattering unction to your soul" (Act 3, Scene 4). He says to himself smooth things, viz. that even if there be a God his sin will not be found out, and so will not come to judgment. This is too common an observation of the power of self-deception not to be the true rendering here of what is expressed with some ambiguity. It is quite clear in Deut. 29^{19}.

3. The *wisdom* here (= *sâkal*, to be wise) is practical wisdom, not the *chokmâh* of the Wisdom literature.

4. *In his bed.* "Nocte cum maxime scilicet vacet animus tempus est, ut ad se homo redeat et meliora cogitet, si etiam toto die male vixisset." Rosenmüller, *He setteth himself*; the verb is used of *the kings of the earth* in 2^2.

In these passages and in 1^1 the verbs of bodily posture (to walk, to sit, to stand) denote a settled mode of life.

The way that is not good is that of Is. 65^2, the road which leads away from Him who is good—"good and upright is JHVH" (25^8).

5. *Mercy and faithfulness*, JHVH's two attributes (= His Name), fill the world—how then can the sinner escape their power?

6. *The mountain of God:* cf. *the cedars of God*, 80^{10}; *the garden of JHVH* (= a most fertile garden), Gen. 13^{10}; *a prince of God* (= a mighty prince), Gen. 23^6. The emphasis is on the greatness of the mountains, which are as great as JHVH's righteousness. The thought is an attenuated relic of that which once prompted men to worship on every high hill and under every large and green tree.

Thy judgments support the moral and social order, as the ocean was thought to bear up the earth, 24^2; cf. Rom. 11^{33}.

Man and beast. Perhaps a reference to their salvation through the ark. Duhm denies it, and Wellhausen says it "points to a special occasion, probably to a siege, when animals shared the sufferings of the people." Jennings and Lowe quote from the Talmud: "Hast thou ever seen a beast or a bird that followed a trade? and yet they are fed without toil."

7. *Excellent* = precious. *The children of men* = the pious Israelites —the chasîdim correlated to the chesed (lovingkindness) of JHVH.

8. *The fatness of Thy house* introduces another reference to the chasîdim as JHVH's guests (5^7, 15^1, 23^6, 27^4). None but people accustomed to droughts could have found the image of water as a precious boon so fit. *The river of Thy pleasures* takes us back to Eden (*of thy pleasures* = adânêichâ), the place of pleasure; Ez. $47^{5ff.}$ sees streams of life-giving waters issue from the sanctuary: Zech. 14^8 also pictures living waters going out from Jerusalem; the same image is used in John 4^{13}; in Is. 33^{21} "the glorious JHVH shall be a place of broad rivers"; 46^4 connects the joys of Zion with a river; also 87^7 and Is. 8^6.

The Talmud's comment is: "Whosoever starves himself for the sake of the words of the Law in this world, the Holy One, blessed is He, will satiate him in the world to come."

9. *The well of life.* The five words of this verse are a summary of O.T. piety. It was life, prosperous life on earth which the Psalmists looked for, and that from JHVH. He was their light = their salvation (27[1]), and that from godless men. The Christian application of these words is inevitable and proper, but it is an expansion of the Psalmist's meaning.

10. *Thy chesed* has as its echo man's *knowledge, i.e.* a practical, effective current of the whole of man's being setting towards the *chesed* of JHVH, and so becoming like what it gazes on. So JHVH's *righteousness* produces in His servant uprightness of heart. The worshipper becomes what he worships.

11. *The wicked.* It is not likely that by *the wicked* without further qualification the heathen are meant. It is once again the opposition between the two parties, which were ranged against one another since B.C. 150 as Pharisees and Sadducees, but existed from about B.C. 450.

12 = perhaps 14[5].

PSALM XXXVII.

A Psalm of David.

1 א Fret not thyself because of evildoers,
Neither be thou envious against the workers of iniquity.
2 For they shall soon be cut down like the grass,
And wither as the green herb.
3 ב Trust in JHVH, and do good:
Dwell in the land, and ⊦exercise faithfulness.⊣
4 Delight thyself also in JHVH:
And he shall give thee the desires of thine heart.
5 ג Commit thy way unto JHVH:
Trust also in him; and he shall bring *it* to pass.
6 And he shall bring forth thy righteousness as the light,
And thy judgment as the noonday.
7 ד Rest in JHVH, and wait patiently for him:
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass,
(14 *b*) To cast down the poor and needy.
8 ה Cease from anger, and forsake wrath:
Fret not thyself in any wise to do evil.

9 For evildoers shall be cut off:
But those that wait upon JHVH, they shall inherit the land.
10 נ For yet a little while, and the wicked *shall* not *be:*
Yea, thou shalt diligently consider his place, and he *shall* not *be.*
11 But the meek shall inherit the land:
And shall delight themselves in the abundance of peace.
12 ס The wicked plotteth against the just,
And gnasheth upon him with his teeth.
13 JHVH shall laugh at him:
For he seeth that his day is coming.
14 ח The wicked have drawn out the sword, and have bent their bow,
To slay such as be of an upright walk.
15 Their sword shall enter into their own heart,
And their bows shall be broken.
16 ט A little that a righteous man hath *is* better
Than the riches of many wicked.
17 For the arms of the wicked shall be broken:
But JHVH upholdeth the righteous.
18 י JHVH knoweth the days of the upright:
And their inheritance shall be for ever.
19 They shall not be ashamed in the evil time:
And in the days of famine they shall be satisfied.
20 כ But the wicked shall perish
(25 *c*) And his seed be beggars of bread:
The enemies of JHVH *shall be* as the ⊦splendour of the meadows:⊣
They shall consume; into smoke shall they consume away.
21 ל The wicked borroweth, and payeth not again:
But the righteous sheweth mercy, and giveth.
22 For *such as be* blessed of him shall inherit the land:
And *they that be* cursed of him shall be cut off.
23 מ The steps of a *good* man are ordered by JHVH:
And he delighteth in his way.
24 Though he fall, he shall not be utterly cast down:
For JHVH upholdeth *him with* his hand.
25 נ I have been young, and *now* am old:

Yet have I not seen the righteous forsaken.
26 *He is* ever merciful, and lendeth:
And his seed *is* blessed.
27 ס Depart from evil, and do good:
And dwell for evermore.
28 For JHVH loveth judgment,
And forsaketh not his saints:
ע ⊦The wicked shall be cast out for ever:⊣
The seed of the wicked shall be cut off.
29 The righteous shall inherit the land,
And dwell therein for ever.
30 פ The mouth of the righteous speaketh wisdom,
And his tongue talketh of judgment.
31 The law of his God *is* in his heart:
None of his steps shall slide.
32 צ The wicked watcheth the righteous,
And seeketh to slay him.
33 JHVH will not leave him in his hand,
Nor condemn him when he is judged.
34 ק Wait on JHVH, and keep his way,
And he shall exalt thee to inherit the land:
(40 *b*) ⊦He shall deliver thee from the wicked:⊣
When the wicked are cut off, thou shalt see *it*.
35 ר I have seen the wicked in great power,
And spreading himself like a ⊦cedar of Lebanon:⊣
36 One passed by, and, lo, he *was* not:
Yea, I sought him, but he could not be found.
37 ש Mark the perfect *man*, and behold the upright:
For the end of *that* man *is* peace.
38 But the transgressors shall be destroyed together:
The end of the wicked is to be cut off.
39 ת But the salvation of the righteous *is* of JHVH:
He is their strength in the time of trouble.
40 JHVH helpeth them, and delivereth them:
He saveth them, because they trust in him.

For warmth of content and inner connection this is one of the best of the alphabetic Pss.—Ewald. Each letter has a strophe of four lines, and each line two members. But *vv.* 7, 20, and 34 have each a line

short, and **14**, **25**, and **40** a line too many. It is supposed that the Ps. was written in parallel columns, and that a line was placed accidentally in the wrong column three times. In two cases a similar carelessness may be seen in the text. In the Ayin verse and in the Tav a letter has been wrongly prefixed, and so the proper initial letter displaced.

The Ps. is another of those which belong to the Wisdom literature, and might quite as fitly have found a place in the Book of Proverbs. Its subject is that which for centuries perplexed the Jewish mind, and is still insoluble by reason—the problem of evil. It meets us again in Ps. 73, in Is. 53, and, in its most sublime presentation, in the Book of Job. The Psalmist here is content with the more superficial view that JHVH attaches temporal prosperity to His service, and misfortune to ungodliness. But he has reached a point far beyond the crude view of the friends of Job. He admits the possibility of the godly being in evil case temporally, and even dying unhappy, but he is sure that his children will reap what he has sown. He may fall but he shall not be utterly cast down. The seed of the wicked shall be cut off, but the seed of the righteous (so the parallelism requires) shall inherit the land. When? At the establishment of the Messianic Kingdom. He looks forward, if vaguely, to a day when JHVH shall come forward as Judge, root out the wicked, and give the land to the pious—an expression which contains all that is essential to the developed form of the Messianic hope. What is more, he expresses his hope so confidently, so simply, that we shall not be wrong if we say that he was a pious layman of what we should call the middle-classes, with not too much zeal for theology, and unspoiled by priest or scribe. He tells us himself that he was old. His hope reflects that piety which, after a few scattered expressions in the canonical O.T., gave birth to a collection of apocalypses from the beginning of the second century onwards. Duhm puts him as late as B.C. 100.

1 = Prov. 24^{19}.

2 = Is. $40^{6,7}$, Pss. $90^{6,7}$, 103^{15}.

3. *Trust* (b'tâch) = *se reposer sur quelqu'un.* **3** *b* is Imp. Abide in JHVH's land (= Canaan): from the same religious feeling which still prompts "Zionist movements." *Verily thou shalt be fed* [A.V.] should be *exercise faithfulness*—übe Treue.

5. *Commit*, lit. *Roll thy way*, as in 22^{8}—*Roll it on JHVH.* Prov. 16^{3} gives the same advice.

7. Insert from *v.* **14** thus:

> Because of the man who doeth crooked things
> To cast down the poor and needy.

8 *b*. The result of fretting is that you will (*a*) sin with your tongue, or (*b*) merely harm yourself. The (*a*) is preferable.

9. The *waiters on JHVH* = another name for the meek, the humble, the poor and needy, the chasîdîm. In each case their virtue consists in their relating themselves to JHVH. Their reward will be that in

"the day of JHVH" they shall inherit Canaan, and see the ungodly rooted out.

Meanwhile "they contentedly awaited, in the discharge of their religious duties, the coming of the King," and acted on R. Shemaiah's advice: "Love work; and hate lordship; and make not thyself known to the government."

11 *a* = Mt. 5^5 where however *the land* has grown to *the earth*. "To inherit the land is equivalent to having part in the Messianic Kingdom." Schürer, II. II. 172.

11 *b*. *Abundance of peace*. The rôb, *abundance*, merely intensifies the completeness of the peace promised. It shall be "perfect peace" in the sense of there being none to make them afraid. See note on 34^{14}, and cf. 72^7, 119^{165}, and Is. $32^{17, 18}$. This last passage explains the nature of peace as understood by the Psalmist.

13. Cf. 2^4. The taunt of anthropomorphism had little meaning for the Hebrews.

14. Omit *To cast down the poor and needy*, as transferred to *v.* **7**.

15 = Mt. 26^{52}. Force meets with force, meekness with meekness, according to Mt. 7^2.

16. One eats, another says Grace.

18. *JHVH knoweth*. Cf. 1^6. But JHVH's knowledge "comprehends blessing as its necessary consequence"—Hengstenberg: "cum affectu et effectu." Neither O.T. nor N.T. knows anything of religion as merely, or even primarily, an intellectual habit.

20. Complete the verse by transferring a line from *v.* **25**, thus:

> But the wicked shall perish,
> And his seed shall be beggars of bread.

20 *c*. *The fat of lambs* is the A.V. rendering of *the splendour of the meadows* = "the flower fadeth" of Is. 40^7.

20 *d* does not borrow and repeat the subject of *v.* **20** *c*. There is a word-play here (kikâr kârîm).

21. The fates of the two classes are contrasted. The righteous is prosperous and has enough to lend; so he carries out the pious duty enjoined in Deut. 15^{7-10}. But the ungodly is reduced to borrowing, and what he borrows he is too poor to pay back.

22 = Gen. 12^3.

23 *b*. It is the châsîd who delights in JHVH's *way*, as in 1^2.

26. The house that does not open to the poor shall open to the physician. A Jewish saying is that "hospitality is the most important part of divine worship."

28. *JHVH loveth judgment*. *Judgment* = righteousness in manifestation. Again, the Hebrew's saving love of the concrete.

28 *c*. *They are preserved for ever* [A.V.]. The proper initial letter is obtained by deleting the obtrusive *l'* of the M.T., or by following the LXX who read a slightly different text which gives us instead: *The wicked shall be cast out for ever*. There is no doubt that the latter course is the correct one.

34. Complete the verse from *v.* **40**, thus:

Wait on JHVH and keep His way,
And He shall exalt thee to inherit the land:
He shall deliver thee from the wicked:
When the wicked are cut off thou shalt see it.

35. *Like a green bay-tree* of A.V. should be *like a cedar of Lebanon* (k'ez'râch l'bânôn for k'ecrez raa'nân), with the LXX.

36. *He passed away* [A.V.]. Better *I passed by.*

37 *b.* *Peace* = felicitas, securitas, as above.

39. Remove the obtrusive initial letter, and transfer *He shall deliver them from the wicked* to *v.* **34** as above.

PSALM XXXVIII.

A Psalm of David, to bring to remembrance.

1 JHVH, rebuke me not in thy wrath:
Neither chasten me in thy hot displeasure.
2 For thine arrows stick fast in me,
And thy hand presseth me sore.
3 *There is* no soundness in my flesh because of thine anger:
Neither *is there any* rest in my bones because of my sin.
4 For mine iniquities are gone over mine head:
As an heavy burden they are too heavy for me.
5 My wounds stink *and* are corrupt
Because of my foolishness.
6 I am troubled; I am bowed down greatly:
I go mourning all the day long.
7 For my loins are filled with a loathsome *disease:*
And *there is* no soundness in my flesh.
8 I am feeble and sore broken:
⊢I cry more loudly than the lion roars.⊣
9 Lord, all my desire *is* before thee:
And my groaning is not hid from thee.
10 My heart panteth, my strength faileth me:
As for the light of mine eyes, it also is gone from me.
11 My lovers and my friends stand aloof [.....]:
And my kinsmen stand afar off.
12 They also that seek after my life lay snares *for me:*
⟦And they that seek my hurt speak mischievous things⟧
And imagine deceits all the day long.

13 But I am as a deaf *man*, that heareth not:
And as a dumb man *that* openeth not his mouth.
14 I am as a man that heareth not,
And in whose mouth *are* no reproofs.
15 For in thee, JHVH, do I hope:
Thou wilt answer, JHVH, my God.
16 For I said, "*Hear me*, lest *otherwise* they should rejoice over me
When my foot slippeth, and should magnify *themselves* against me."
17 For I *am* ready to halt,
And my sorrow *is* continually before me.
18 For I will declare mine iniquity:
I will be sorry for my sin.
19 But ⌈they that make war upon me without a cause⌉ are strong:
And they that hate me wrongfully are multiplied.
20 They also that render evil for good
Are mine adversaries because I follow *the thing that* good *is*.
[They have thrown away my darling one as an abominable corpse.]
21 Forsake me not, JHVH:
O my God, be not far from me.
22 Make haste to help me,
JHVH my salvation.

The third Penitential Psalm of the Church. Are we to understand the speaker as Israel personified, with Baethgen, or as a late and artificial writer, who had made use of citations from many sources, especially Ps. 69, as Duhm maintains? It borrows its opening verse from Ps. 6. The words of Is. 1^6 might stand for the original out of which the description of sickness here has been elaborated, and lesser points of contact with other O.T. writings may be pointed out. Yet the Ps. as a whole is no servile copy of older passages. Nor ought we to conclude hastily, when we find an older phrase repeated in a later writing, that the second writer copied from the first. This would be to leave too little room for the influence of intimate acquaintance with earlier literature. It is natural for us to fall into the use of phrases of the Bible, or Shakespeare, or Tennyson, merely because they have become part of our minds. We think in them. So with the Psalmists.

If we are to follow the M.T., then the writer of Ps. 38 was either

a leper, or one who assumed the rôle of leper for literary purposes. What he says favours the former. The likeness between his description of himself and that of the Suffering Servant of Isaiah 53 is too close to be a mere coincidence. In the latter "the English translators have masked the leprous figure that stands out so clearly in the original Hebrew" (G. A. Smith, *in loco*); the same word, *nega*, is used in Is. 53^8, Ps. 38^{11} and in the Levitical regulations of leprosy, *e.g.* 13^2, and in these two former passages no doubt can be felt that the word is not used in the wider sense of any "stroke, regarded as sent by a divine chastisement." But the LXX suggest very forcibly that nega is corrupted from nâgash, *to draw near*, which gives us an O.T. parallel to Lk. 10^{31}. His friends keep a safe distance.

The religious interest of the Ps. lies, however, not so much in the diagnosis of the disease as in the judgment passed on it by the sufferer. Like Job's friends, he himself, his friends and neighbours, and also his enemies regard him as suffering because he had sinned. It was this judgment which lent all its sting to the suffering. It was JHVH's arrows which pierced his heart. It was to JHVH, therefore, that he cried for salvation.

The above seems to explain the natural genesis of the Ps., and does no violence certainly to the text.

The inscription "A Psalm of David, Remembrance," or more exactly "A Psalm of David for the Azkara" (where this last word = the ἀνάμνησις or portion of the *minchah*, or meat offering, which, mixed with oil, was cast into the sacrificial flame), shows by its composite character how the primary sense acquired a secondary. On the supposition that an individual leper had poured out his suffering soul in song, then the inscription informs us that the community adopted his song for liturgical purposes. This being done, the substitution in thought of Israel for the original sufferer was both necessary and proper. When the Magnificat is sung nowadays it is not Mary who sings, but the Church of her Son.

5. *Foolishness* as in 69^5 is a synonym for sin.

8. Read with Wellhausen, Baethgen, Duhm, and Kautzsch:

> I am wholly benumbed and sore bruised;
> I cry more loudly than the lion roars.

12. For the isolation of the leper, cf. Job $19^{13ff.}$, Ps. 31^{12}, Lam. 1^2, Jer. 30^{14}. "Premature sickness and the miscarriage of justice—these to Orientals are the two outstanding misfortunes of the individual's life. Take the Psalter, set aside its complaints of the horrors of war and of invasion, and you will find almost all the rest of its sighs rising either from sickness or from the sense of injustice." (G. A. Smith, *Isaiah*, II. 361.) Cf. also Ps. 69^8.

Duhm would delete **11***b* "as introducing a pentastich into a Psalm which is tetrastichic throughout." Baethgen would rather delete **12***b*. In any case the picture of men gloating over the sufferings of a fallen foe with Schadenfreude (a word which Trench

rightly remarks has no equivalent in English—happily enough) is one which may remind us that its absence from our life to-day is proof that Christianity has effected something.

13. As in Is. 53 the sufferer is silent because he waits for his acquittal from JHVH. In *v.* **18** he tells us that confession is the means to forgiveness, and hints that the sign of forgiveness is recovery from his sickness. Cf. Is. 38.

19. *For mine enemies are lively* [A.V.]. Read with Houbigant, *They that make war upon me without a cause.* So Ewald, Wellhausen, Baethgen, Duhm, Kautzsch.

21 and **22** contain "a clearly confessed change of mood." In some MSS of the LXX they are preceded by a clause which runs: "They have thrown away my darling one as an abominable corpse," a phrase which is certainly not borrowed from the O.T., and suits admirably the position of one suffering from leprosy. If the words are to stand (as Baethgen thinks they should), they complete the tetrastich, and are a close parallel to *Forsake me not, JHVH.*

PSALM XXXIX.

For the chief Musician, for Jeduthun, A Psalm of David.

1 I said, I will take heed to my ways,
That I sin not with my tongue:
I will keep my mouth with a bridle,
While the wicked is before me.
2 I was dumb with silence, I held my peace, *even* from good:
And my sorrow was stirred.
3 My heart was hot within me,
While I was musing the fire burned:
Then spake I with my tongue:—

4 "JHVH, make me to know mine end,
And the measure of my days, what it *is:*
Let me know how frail I *am.*
5 Behold, thou hast made my days *as* an handbreadth:
And mine age *is* as nothing before thee:
Verily every man at his best state *is* altogether vanity.
Selah.
6 Surely every man walketh in a vain show:
[[Surely they are disquieted in vain:]]
He heapeth up *riches,* and knoweth not who shall gather them."

7 And now, Lord, what wait I for?
My hope *is* in thee.
8 Deliver me from all my transgressions:
Make me not the reproach of the foolish.
9 I was dumb, I opened not my mouth:
Because thou didst *it*.
10 Remove thy stroke away from me:
I am consumed by the blow of thine hand.
11 When thou with rebukes dost correct man for iniquity,
Thou makest his beauty to consume away like a moth:
Surely every man *is* vanity. *Selah.*
12 Hear my prayer, JHVH, and give ear unto my cry:
Hold not thy peace at my tears:
For I *am* a stranger with thee,
A sojourner, as all my fathers *were*.
13 O spare me, that I may recover strength,
Before I go hence, and be no more.

"Ps. 39 is incontestably the finest of all the elegies in the Psalter." Ewald. It should be compared with Pss. 4 and 62. The depth of its feeling is shown by the thrice-repeated *ak* of *vv.* 5 and 6 (= verily or surely). The writer is in trouble, as was the author of Ps. 38, but his thoughts take a different direction. There it was the plain proof of JHVH's displeasure which weighed most heavily, and gave occasion to the enemy to blaspheme. Here it is the problem how to reconcile the suffering of the pious (when contrasted with the prosperity of the wicked) with the righteousness of JHVH. Baethgen says correctly enough that "the singer says nothing of the good-fortune of the ungodly, but complains only of the suffering of the pious." But this good-fortune it is which supplies the missing link in the sequence of thought. He found such difficulty in accepting the inequality that he felt it wiser to attempt no *apologia* in the presence of the godless. But he was forced to speak by the very urgency of his inner debating, and when he did he gave the following as the solution he had come to :— The matter was not to be disposed of by reference to this life only, but by a contrast between man's nothingness and JHVH's Eternity. Between man lucky and man unlucky the difference was infinitesimal, as compared with that between JHVH and both. One was as a hundred pence; the other a thousand talents. Therefore, the solution of life's riddle must be from the Eternal Himself. "My hope is in Thee."

We have, therefore, in this Ps. the first shimmering appearance, not of belief, but of a feeling that life's great injustices require a wider sphere for their compensations. The Psalmist does not say so explicitly. But his sense of the utter insignificance of this earthly life,

joined to his experimental knowledge of JHVH'S greatness and goodness, supply the historical locus from which sprang the later belief in personal subsistence through death. This belief, as held to-day, may be held more tenaciously than it was by the Psalmist, but it rests on a ground not essentially different from that which he sees here afar off. Those who are JHVH'S sons cannot perish, or He would cease to be their Father.

The emphasis laid here and elsewhere (*e.g.* in Pss. 6, 28, 38) on the derision of the godless as an important factor in the suffering of the righteous is "very instructive for the psychology and history of religion." It may be said to be connected with the view of the time that life is bounded by the cradle and the grave. The man who holds that view would desire to be superior to the taunts of his foes. JHVH rules the world; that he knows. He knows also, therefore, that to be pleasing to JHVH is the pre-requisite of happiness. Piety and peace are partners. If pain or poverty come, the godless will say that it is deserved, and that the piety was a sham. Those, on the other hand, who believe in a fuller life after this can afford to disregard the taunts of men, for they look for a verdict of acquittal from the Judge who knows. Piety and peace being no longer regarded as inseparable the loss of the latter does not throw doubt on the former.

The Ps. is later than Job, for its last verse is reminiscent of Job 7^{19}, 14^{6}, $10^{20, 21}$—especially the last—while the view of man's transitoriness taken in the Ps. generally, is succinctly summed up in Job 14^{10}. On the other hand, *v.* **12** is quoted in 1 Chr. 29^{15} (not *vice versâ* as Duhm holds). Whatever its precise date, it is certainly true that "under the pressure and mockery of the heathen in exilic and post-exilic times, every pious Israelite could pray as did the singer of this Ps." Baethgen. It would be better (as in Ps. 38) to say that the meditation of the individual was adopted afterwards as the prayer of the community. This explanation is supported by the double superscription = (1) A song taken from the song-book known as David's, (2) A direction (of uncertain meaning) given to the leader Jeduthun.

2. *Even from good* = a contraction of the phrase which occurs in Gen. 31^{24}, *either good or bad.* I kept silence from all. The opposite occurs in 12^{3}. After *v.* **3** a long pause is to be understood, before the speech of *v.* **4.** This and *vv.* **5, 6** give the Psalmist's conclusion = God is in Heaven, he is on earth; how then can they contend on equal terms? He decides, therefore, to silence his doubts and rest on JHVH. His God will not fail his hope, and will not suffer him to be the butt of fools.

9 says that when he turned his eyes on his stroke, and thought of the taunts of the godless, he was dumb, he had nothing to say, for he was perplexed at JHVH'S doing. The solution was found in *v.* **7**: "*My hope is in Thee.*"

11. Duhm sees here an allusion to the beauty in which man was created and its loss (Gen. 3), but this is fanciful. All the Psalmist says is that man's most desirable things (châmad) lie at the mercy of

fortune—*i.e.* of the will of JHVH. (Châmad is used of the Servant of JHVH in Is. 53[3], of the Torah in Ps. 19[10], of JHVH's hill in Ps. 68[16].)

12. *A stranger*, gêr (in opposition to ez'rach, a native-born, free tribesman, lit. one springing from the soil—so of a hill in its native soil, Ps. 37[35]—but see note there), is one who on his travels stops for a time in a foreign country, and enjoys the protection of the laws of hospitality. *A sojourner*, tôshâb, is a settler admitted to such rights of citizenship as may be accorded him by the people to which he has joined himself. The Psalmist says that JHVH is the Lord of the land, and he is His guest; JHVH is its King, and he is His subject.

Duhm expunges *vv.* **8, 10, 12, 13** as "parasites."

13. R. Jacob said: "This world is like a vestibule before the world to come; prepare thyself at the vestibule, that thou mayest be admitted into the hall."

PSALM XL.

A.

For the chief Musician, A Psalm of David.

1 I waited patiently for JHVH:
And he inclined unto me, and heard my cry.
2 He brought me up also out of an horrible pit, out of the miry clay,
And set my feet upon a rock, *and* established my goings.
3 And he hath put a new song in my mouth, *even* praise unto our God:
Many shall see *it*, and fear,
And shall trust in JHVH.
4 Blessed *is* that man that maketh JHVH his trust,
And respecteth not the proud, nor such as turn aside to lies.
5 Many, JHVH my God, *are* thy wonderful works *which* thou hast done,
And thy thoughts *which are* to us-ward:
⌜They cannot be reckoned up in order unto thee:⌝
If I would declare and speak *of them*,
They are more than can be numbered.
6 Sacrifice and offering thou didst not desire:
⟦Mine ears hast thou opened:⟧
Burnt offering and sin offering hast thou not required.
7 ⌜Then said I, Lo, I come:⌝
⟦In the volume of the book *it is* written of me,⟧

8 I delight to do thy will, O my God:
[[Yea, thy law *is* within my heart.]]
9 I have preached righteousness in the great congregation:
Lo, I have not refrained my lips,
JHVH, thou knowest.
10 I have not hid thy righteousness within my heart:
I have declared thy faithfulness and thy salvation:
I have not concealed thy lovingkindness and thy truth from the great congregation.
11 Withhold not thou thy tender mercies from me, JHVH:
Let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about:
Mine iniquities have taken hold upon me, so that I am not able to look up:
They are more than the hairs of mine head: therefore my heart faileth me.

B.

13 Be pleased, JHVH, to deliver me:
Make haste to help me, JHVH.
14 Let them be ashamed and confounded together
That seek after my soul to destroy it:
Let them be driven backward and put to shame
That wish me evil.
15 Let them be desolate for a reward of their shame
That say unto me, "Aha, aha."
16 Let all those that seek thee rejoice and be glad in thee:
Let such as love thy salvation say continually,
"JHVH be magnified."
17 But I *am* poor and needy:
Yet JHVH thinketh upon me:
Thou *art* my help and my deliverer:
Make no tarrying, O my God.

Two Psalms are here brought together for some unknown reason. Verses **1–11** are a song of thanksgiving; *v.* **12** is probably a verse taken from some book of lamentations to serve as a bridge for the following verses when added; and *vv.* **13–17** are proved to have an independent

value from their occurrence (with a few unimportant variations) as Ps. 70.

Ps. 40 A is for the most part a lyrical paraphrase of Jer. 7^{21-26}, and springs evidently from the school of the prophets. It does not depreciate the services of the Temple—the references to "the great congregation" in *vv.* **9** and **10** are probably to the Temple-worship. (There is no ground for dating the institution of synagogues before the Maccabean age, and "great congregation" is no description of the numbers who assembled in the schools of the priests and of the scribes—which were of exilic origin—see W. Bousset, *Die Religion des Judenthums*, pp. 149, 150.) But the sacrifices which are here placed below obedience are those offered for private purposes, for vows or sins or trespasses. Like Is. (1^{11-14}) and Amos, he depreciates ceremonial worship, not absolutely, but relatively to that which consists in the surrender of the will. This latter supplies the highest mode of proclaiming the wonders of JHVH. The Ps., therefore, belongs to that transition period in exilic or post-exilic religion, of which Deuteronomy was the preparation, Jeremiah the greatest Old Testament preacher, and Jesus Christ the goal.

2. Most take this verse as figurative, some, like Baethgen, because they regard the Ps. as the voice of the community, and others, like Duhm, because they think "rock" to be indubitably not meant literally.

But the Ps. as a whole gains in vividness if we suppose Jeremiah to be the author, or, if not Jeremiah, then one so like him as to be indistinguishable from him. In the former case *v.* **2** finds its historical background in Jer. $38^{6, 11}$. A waterless cistern, miry at the bottom, was no unusual prison. Cf. Ps. $69^{2, 3, 15}$.

3. *A new song.* Cf. 33^{3}. Apparently from Is. 41^{5} and 42^{10}.

4. *The man*, geber, a word chosen designedly to describe man as tempted to trust in his own strength. It is used sarcastically in 52^{7}.

The proud = the violent and arrogant; *such as turn aside to lies* would be better rendered *lying apostates*, apostates from JHVH, and liars because they deny Him who is Truth.

Baethgen, however, inclines to take *the violent* to be the heathen peoples, and *the liars* to be (Babylonian) idol-priests, which would suit the circumstances of Jeremiah.

5. *Wonderful works* = God's thoughts realised; His thoughts in **5** *b* are in process of being realised. **5** *c* would be better, "Nothing can be compared unto Thee."

6. *Sacrifice and offering* = zebach, slain-animal sacrifice; minchah, that of the fruits of the earth. These are the materials of sacrifice. *Burnt offering and sin offering* give the purpose = complete self-dedication or reconciliation. **6** *b* is a gloss. Cf. Prov. 21^{3}.

7 and **8** are difficult to construe, though their general sense is clear. Duhm solves their problem in his characteristic way. For *then said I*, he writes *Thou hast opened my ears* (az'naim kar'tha for

azamar'thi), and he then renders the rest of the verses **7** *b* and **8**: "Sin offering hast Thou not demanded;—see, I have read it in a roll of a book copied for me." He then explains the last clause to be a marginal note of a copyist who agreed with the statement, but thought it required some apology before the bar of the public opinion of his day. We have certainly a similar toning down of a prophetic "heresy" at the close of Ps. 51. The quotation of this Ps. in Heb. 10 follows the LXX but does not affect the general sense. Whether an ear is opened to listen, or a body to carry out what is ordered, the result is the same. Willingness to hear and do God's will, that is better than sacrifice. If a conjecture were to be hazarded as to the roll of a book referred to, it would be natural to think of Mic. 6^{8}. "Thy law is within my heart" cannot, in any case, be wholly unrelated to Jer. 31^{33}. But it is clear that **6–8** have been farced.

9. *I have declared Thy righteousness, i.e.* in delivering Israel from Babylon. As so often in the Psalter JHVH's truth, faithfulness and righteousness were seen in the salvation He brought to His people.

10. *Lovingkindness and truth* = the sum of JHVH's perfection; the two Angels sent out by Him for the protection of His saints.

12 belongs neither to Ps. 40 nor to 70, but is a verse introduced as a bridge by the man who added *vv.* **13–17** to *vv.* **1–11.**

Ps. 40 B. See notes to Ps. 70.

PSALM XLI.

For the chief Musician, A Psalm of David.

1 Blessed *is* he that considereth the poor [and needy]:
JHVH will deliver him in time of trouble.
2 JHVH will preserve him, and keep him alive; *and* he shall be blessed upon the earth:
And will not deliver him unto the will of his enemies.
3 JHVH will strengthen him upon the bed of languishing:
⊦He will turn his sickness into health.⊣
4 I said, JHVH, be merciful unto me:
Heal my soul; for I have sinned against thee.
5 Mine enemies speak evil of me,
"When shall he die, and his name perish?"
6 And if he come to see *me*, he speaketh vanity:
His heart gathereth iniquity to itself:
When he goeth abroad, he telleth *it*.
7 All that hate me whisper together
Against me: against me do they devise my hurt.

8 An evil disease, *say they*, cleaveth fast unto him:
And *now* that he lieth he shall rise up no more.
9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread,
Hath lifted up *his* heel against me.
10 But thou, JHVH, be merciful unto me, and raise me up,
That I may requite them.
11 By this I know that thou favourest me,
Because mine enemy doth not triumph over me.
12 And as for me, thou upholdest me in mine integrity,
And settest me before thy face for ever.

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13 Blessed *be* JHVH God of Israel from everlasting, and to everlasting. Amen, and Amen.

A Ps. embodying the complaint of a sick man, his trust in JHVH, and his desire for vengeance on his foes. The speaker, according to Baethgen and Cheyne, is suffering Israel. The details, however, of the description (*e.g.* in 3 *b*, 6 *a*, and 9) point unmistakeably to an individual as the original author. "The poem of an embittered sick man, and a most dreary testimony of the unsatisfactory state of things within Judaism. The picture which the author unconsciously outlines enables us to understand why he was so roughly treated by his foes; good for friend and foe alike that he does not possess the power of a Herod." Duhm. This judgment is too harsh, as that of Kirkpatrick and others is too lenient.

1. *Blessed* is as in Ps. 1^1 *happy* = felix. In the Doxology at the end of the Ps. *blessed* = faustus, *i.e.* treated benignly. So in Jer. 17^7. The former is secular happiness, the latter religious.

The poor and needy. The latter must be supplied with the LXX, so as to complete the metre.

2 *b*. Better *He shall be called happy in the land, i.e.* in the land of Canaan.

3 *b*. Lit. *Thou wilt change or turn his lying down* = Thou wilt turn his sickness into health. The parallel in Ps. 30^{11} (where the same verb is used) is conclusive as to the meaning here.

4–8 show that the general propositions of the *vv.* 1–3 are based on a particular case—that of the Psalmist himself. He was smitten with serious sickness. According to the current opinion his illness was proof of transgression preceding. His enemies readily avail themselves of the taunt prepared for them. Evidently the conduct of Job's friends was not unique. Those in that age (as indeed in any) who belong to the "hard Church" think they do God service when they add their own condemnation to that of events.

6 *a*. *Vanity* = falsehood, or hypocritical sympathy. *If he come* would be better *If one come*.

8. *An evil disease* = literally a thing of Belial = both the disease and its formal cause.

9. The tooth of ingratitude bites most rudely of all. The foe was one bound to the Psalmist by ties of hospitality. The same complaint is laid against Edom in Obad. 7 and in similar language.

10 *b*. Duhm's sole comment on this is: "If this verse did not stand in the Old Testament many a reader would shake his head at it instead of enjoying it as he now does by means of an allegorical interpretation." The excuse for 137^9 is not available here.

12 *a*. *Integrity* does not exclude transgression and consequent punishment. But the Psalmist claims, as against his foes, a relative goodness before JHVH.

12 *b*. To be set before JHVH's face = to be accepted to His favour. *For ever* (l'ôlâm) is a poetic hyperbole. It denotes indefinitely prolonged existence, before or after. In 77^5 it = years of ancient times. In Deut. 15^{17} we have "a slave for ever" = for his life-time. A common salutation was "May the King live for ever," an obvious hyperbole. In Pss. 115^{18} and 121^8 the phrase = as long as one lives. Matthew Arnold's caution should be never forgotten, that the Bible is a book of religion, and, therefore, uses poetical language not scientific. To build up any argument on the Hebrew *for ever* is as futile as the question what Homer proves. It is not true that the *lex cantandi* is the *lex credendi*.

BOOK II.

PSALMS 42—72.

PSALMS XLII AND XLIII.

PSALM XLII.

For the chief Musician, Maschil, of the sons of Korah.

1 As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
2 My soul thirsteth for God, for the living God:
When shall I come and appear before God?
3 My tears have been my meat day and night,
While they continually say unto me, Where *is* thy God?
4 When I remember these *things*, I pour out my soul in me:
⌜For I had gone with the multitude, I went with them to the house of God,
With the voice of joy and praise, with a multitude that kept holyday.⌝

5 *Why art thou cast down, O my soul?*
And why art thou disquieted in me?
⊢*Wait*⊣ *thou on God: for I shall yet praise him*
Who is the help of my countenance, and my God.

6 O my God, my soul is cast down within me:
For I remember thee from the land of Jordan,
And of the Hermonites, from the ⌜hill Mizar.⌝
7 Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.
8 ⟦*Yet* JHVH will command his lovingkindness in the daytime,
And in the night his song *shall be* with me,
And my prayer unto the God of my life.⟧
9 I will say unto God my rock, Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
10 *As* ⌜with a sword⌝ in my bones, mine enemies reproach me:
While they say daily unto me, Where *is* thy God?
11 *Why art thou cast down, O my soul?*
And why art thou disquieted within me?
⊢*Wait*⊣ *thou on God: for I shall yet praise him,*
Who is the health of my countenance, and my God.

PSALM XLIII.

1 Judge me, O God, and plead my cause against an ungodly nation:
O deliver me from the deceitful and unjust man.
2 For thou *art* the God of my strength: why dost thou cast me off?
Why go I mourning because of the oppression of the enemy?
3 O send out thy light and thy truth: let them lead me:
Let them bring me unto thy holy hill,
And to thy tabernacles.
4 Then let me go unto the altar of God,
Unto God my exceeding joy:
Yea, upon the harp let me praise thee, O JHVH my God.
5 *Why art thou cast down, O my soul?*
And why art thou disquieted within me?
Wait thou on God: for I shall yet praise him,
Who is the health of my countenance, and my God.

These two Psalms are clearly one which by some accident has been split up. The author of this "real poem" had been driven from home by the machinations and violence of a rival of his own nation. He was perhaps a high-priest, certainly not more remote from the Temple than a Levite, and he laments in language of true poetry his banishment from the Temple. Hitzig, Cheyne, and Duhm find the occasion of its composition in the conquest of Jerusalem by Scopas, an Ætolian mercenary captain under Ptolemy Epiphanes (referred to in Dan. 11^{14}). The writer then might be the high-priest Onias III, and the man of deceit and malignity would be Simon, with his tool Jason. Baethgen, however, prefers the days of Jehoiachin. But, as is the case generally, no certainty as to date is possible—nor is the beauty of the Psalm affected by our ignorance of the time and place of its composition.

XLII. **1.** *The hart.* Better *the hind.* The female is the more suitable image of the soul (nephesh is itself a feminine word). The streams are thought of as dried up; the hind is distressed and pants for the running stream.

2 *a.* *The living God* = El châi, a title used only here and Josh. 3^{10}, Ps. 84^{2}, Hos. 1^{10}. In Deut. 5^{26}, &c., it is the plural Elohim châyyîm which is found. Duhm, however, by a slight change (châiyî for châi) reads as in **8** *c* "the God of my life."

2 *b.* *Appear before God* = see the face of God. "To see the face" is the usual phrase to describe admission to the presence of a superior: Gen. 43^{3}; Ex. 10^{28}. The mood used here is "chosen to avoid the obnoxious assertion that God can be seen. But 'the face of God' is but an expression for the Temple, in which God dwells." See Is. 1^{12}.

3. The Psalmist's greatest grief was his inability to meet the taunts of his foes: "Where is now thy God?" He is not out of JHVH's present power, as David thought he was when driven from Palestine (1 Sam. 26^{19}). Cf. Ovid: "Cura dolorque animi lacrymæque alimenta fuere" (*Metamorph.* 10^{288}).

4. A sorrow's crown of sorrow is remembering happier things. The Psalmist calls to mind the happy part he was in the habit of leading. The text here is uncertain. Perhaps the best rendering is: I led the procession of the notables to the House of God, with the voice of joy and praise, with the multitude of them that danced.

5 *a.* Our Lord used words reminiscent of this verse in Gethsemane (Mt. 26^{38}) and again in John 12^{27}.

5 *b.* Better *Wait thou on God,* as in 38^{15}, &c. The refrain is to be corrected to agree with *v.* **11** and 43^{5}, on the authority of the LXX.

6 *b.* Baethgen renders this: "I will think of Thee, far as I am from Canaan and the little hill" of Zion. But Duhm retorts that Hermon is not part of Canaan, and that none but an exegete would have seen Zion in Mizar (= the little hill). Yet "the land of Hermon-heights and of Jordan" is not an inexact phrase for Palestine, and the Psalmist's thoughts were more concerned with the land he had been driven from than with that where he had taken refuge. So Wellhausen.

7. Is it the sea (*e.g.* the Mediterranean), or the waters that be

above the firmament, that are the deep? Clearly the latter, says Duhm. If we think of the Psalmist as by the sea-side, or an inland lake, in the heavy winter rains, when the windows of heaven seem opened, and the waves come rushing in, one on the heels of the other, we have an exact image of the troubles which threaten to overwhelm him. The storms of trouble allowed by God had gone over his head. This is a better rendering than is obtained by referring to cataracts, mountain-torrents, and deep ravines.

7 *b* is found also in Jonah's Psalm (2^3).

8 is struck out by Wellhausen and others as "inserted by pure chance," and because it "completely breaks the connection."

9. Why hast Thou forgotten me? = Jon. 2^4.

10. "As the boring of a worm in my bones." Wellhausen. "It is as if my bones were crushed." Baethgen. "As death raging in my bones." Duhm. The general sense is the same.

XLIII. **1.** *Ungodly nation* = gôî lô-châsid = a people not pious. Gôî, *nation*, is used usually of non-Hebrew peoples; the definite reference to Israel and (or) Judah is comparatively rare; seldom in exilic and post-exilic prophets. Yet it is used in Ps. 106^5, Is. 1^4 and 10^6. The predicate "non-pious" of this verse, however, stamps gôî as referring to Israelites: Chesed was what was the hall-mark of Israel's religion. The heathen had nothing to do with it, and hence there was no need to deny it to them. The Psalmist, therefore, says of those who had driven him into exile that they were false Israelites, void of Israel's characteristic piety. Their leader was an intriguer (treacherous) and a man who had no scruples about using violence.

3 *a*. *Light and Truth.* A more common conjunction is *mercy and truth* (25^{10}, 57^3, 85^{10}, 86^{15}, 89^{14}, 98^3; Prov. 3^3).

Does the exiled high-priest pray for the restoration to him of the Urim and Thummim which the man of deceit had appropriated? In 27^1 it is JHVH's "light and salvation" which the poet looks to. In 23^2 it is JHVH Himself who leads. Perhaps the Urim and Thummim suggest here the two guides the Psalmist feels most in need of.

3 *b*. *Thy Tabernacles* is either an amplificative plural, or it indicates that the Psalmist had had to do with all the rooms which the priests used in the worship of God.

4 is best taken as a prayer: *Let me go to Thine altar; let me praise Thee on the harp.*

O God, my God [A.V.]—*JHVH my God* of the "Jehovistic Psalms."

PSALM XLIV.

For the chief Musician: of the sons of Korah. Maschil.

1 We have heard with our ears, O God, our fathers have told us,
What work thou didst in their days, in the times of old.

2 Thou didst drive out the nations with thy hand, and didst
plant them in:
Thou didst afflict the peoples, and ⸢spread them abroad.⸣
3 For they got not the land in possession by their own sword,
Neither did their own arm save them:
But thy right hand, and thine arm, and the light of thy
countenance,
Because thou hadst a favour unto them.

4 Thou art my King, O God:
Command deliverances for Jacob.
5 Through thee will we push down our enemies:
Through thy name will we tread them under that rise up
against us.
6 For I will not trust in my bow,
Neither shall my sword save me.
7 But thou hast saved us from our enemies,
And hast put them to shame that hate us.
8 In God we boast all the day long,
And praise thy name for ever. *Selah.*

9 But thou hast cast off, and put us to shame:
And goest not forth with our armies.
10 Thou makest us to turn back from the enemy:
And they which hate us spoil for themselves.
11 Thou hast given us like sheep *appointed* for meat:
And hast scattered us among the nations.
12 Thou sellest thy people for nought,
And dost not increase *thy wealth* by their price.
13 Thou makest us a reproach to our neighbours,
A scorn and a derision to them that are round about us.
14 Thou makest us a byword among the nations,
A shaking of the head among the peoples.
15 My confusion *is* continually before me,
And the shame of my face hath covered me,
16 For the voice of him that reproacheth and blasphemeth:
By reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee,
Neither have we dealt falsely in thy covenant.

18 Our heart is not turned back,
Neither have our steps declined from thy Way:
19 Though thou hast sore broken us in the place of ⸢jackals,⸣
And covered us with the shadow of death.
20 If we have forgotten the name of our God,
Or stretched out our hands to a strange god:
21 Shall not God search this out?
For he knoweth the secrets of the heart.
22 Yea, for thy sake are we killed all the day long:
We are counted as sheep for the slaughter.
23 Awake, why sleepest thou, Lord?
Arise, cast *us* not off for ever.
24 Wherefore hidest thou thy face,
And forgettest our affliction and our oppression?
25 For our soul is bowed down to the dust:
Our belly cleaveth unto the earth.

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26 *Arise for our help, and redeem us for thy mercies' sake.*

Here, too, every commentator has his own opinion of the date of this Ps. Hengstenberg and Delitzsch, as usual, prefer David—though Calvin observes that "if anything is clear, it is that the Ps. was written by any one rather than by David." Ewald had first thought of the Persian period, but later preferred the days of Zerubbabel. Rosenmüller, who rejects the possibility of any Psalms being of the Maccabean period, ascribes our Ps. to the days of Nebuchadnezzar. Kirkpatrick says vaguely that it belongs to "the days of the Monarchy." Jennings and Lowe incline to Hitzig's suggestion that the occasion of the Ps. was the defeat of Joseph and Azarias by Gorgias (1 Mac. $5^{55\,ff.}$). So Perowne thinks it most suitable to those troublous times, and Duhm to the time after the fall of Judas Maccabæus, *i.e.* about B.C. 160.

The most striking note of the Ps. is the absence of what is so common in other Psalms, viz. the confession that personal wrong-doing has been the cause of the present distress. On the contrary, the Psalmist says emphatically that their troubles had come upon them in spite of the fact that he and his fellows had not declined from the way of JHVH. We need not, with Duhm, speak indeed of "the haughty spirit and fanaticism of those Jewish Puritans," but we may say that no time in Jewish history, so far as it is known to us, exhibits the spirit of this Ps. so clearly as the age of the Maccabean struggle. With this Ps. should be compared Pss. 74 and 79.

1 and **2**. The Psalmist says that he had heard of Joshua's capture of Canaan by oral tradition. The fathers had taught it to their children as prescribed in Deut. 6^{21}, Ex. 13^{8}. The *them* who are the

objects of the verbs *plantedst* and *spread abroad* (not *cast out*) are of course the Jewish fathers.

3. *The light of Thy countenance* is an allusion to the Aaronic benediction of Num. 6. The phrase denotes the joy and prosperity (of which light is a symbol) which come from the favour of JHVH; just as darkness and gloom of *v.* **19** are the symbol of the misery which comes from absence of JHVH's grace.

5. *Push down* as oxen with the horns; *tread under* as with their hoofs.

6 = 1 Mac. 3^{19-22}.

9–18. Contrast between the ideal and the actual. Victory was the sure proof of the presence of JHVH of Hosts, as the Ark was once thought to be. The Chasidim were put to flight, killed like sheep, and sold as slaves. "The merchants of the country.....came into the camp to buy the children of Israel for slaves," 1 Mac. 3^{41}. What was worse, the Psalmist seems to feel, was that JHVH sold His people without obtaining for them any reasonable price. Hardest of all to bear were the taunts of his foes, the heathen nations round about, the Edomites, Moabites, and Ammonites.

19. *The place of dragons* (A.V.) = the haunt of jackals. *The shadow of death* = the place of gloom as in 23^4, and is a name for the wilderness into which the fugitive Maccabeans were driven.

22. Quoted in Rom. 8^{36} as proof that in all ages God's Church has been persecuted.

23. At the time of the Maccabees the Levites were wont to ascend the pulpit and cry: "Why sleepest Thou, JHVH?" John Hyrcanus put an end to this custom by asking: "Doth God sleep? Doth not the Scripture say: The Keeper of Israel slumbers not nor sleeps?"

25. The position of mourners. Rosenmüller, however, thinks of soldiers struck to the ground, and kept there by the foot of the victor. This is less probable.

26. An addition by a later hand, according to Duhm.

PSALM XLV.

For the chief Musician: to Shoshannim: of the sons of Korah: Maschil: A Song of loves.

1 My heart bubbles with a good matter:
I speak the things which I have made touching the king:
My tongue *is* the pen of a ready writer.

Address to the Bridegroom.

2 Thou art fairer than the children of men:
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.

3 Gird thee with thy sword upon *thy* thigh, O *most* mighty:
Gird thee with thy glory and thy majesty.
4 And in thy majesty ride prosperously
Because of truth [[and meekness]] *and* righteousness:
And thy right hand shall teach thee terrible things.
5 Thine arrows *are* sharp in the heart of the king's enemies:
The peoples fall under thee.
6 Thy throne, O God, *is* for ever and ever:
The sceptre of thy kingdom *is* a sceptre of righteousness.
7 Thou lovest righteousness, and hatest wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

8 All thy garments *smell* of myrrh, and aloes, *and* cassia,
Out of ivory palaces do the stringed instruments make thee glad.
9 Kings' daughters *are* among thy honourable women:
Upon thy right hand stands the queen in gold of Ophir.

Address to the Bride.

10 Hearken, O daughter, and consider, and incline thine ear:
Forget also thine own people, and thy father's house:
11 So shall the king greatly desire thy beauty:
For he *is* thy Lord; and worship thou him.
12 And the daughter of Tyre *shall be there* with a gift:
Even the rich among the people shall intreat thy favour.
13 The king's daughter *is* all glorious within the palace:
Her clothing *is* of gold inwrought.
14 She shall be brought unto the king in embroidered raiment:
The virgins her companions that follow her
Shall be brought unto thee.
15 With gladness and rejoicing shall they be brought:
They shall enter into the king's palace.

Address to the King.

16 Instead of thy fathers shall be thy children,
Whom thou mayest make princes in all the earth.
17 They shall make thy name to be remembered in all generations:
Therefore shall the peoples praise thee for ever and ever.

It is not unnatural to compare this Jewish epithalamium with the famous Pervigilium Veneris, and that, as much on account of its differences as of its resemblances. Who the King is for whom the Court-poet writes is uncertain. He is no Ptolemy, and no Persian king (if *v.* **7** is to be followed), for JHVH is his God. He is not Solomon, for *v.* **6** implies that he was of a royal dynasty, and that his fathers had been kings before him. Jennings and Lowe (following Delitzsch) think that the marriage of Joram and Athaliah was the occasion of the Ps. But the term for *queen* (shêgâl) in *v.* **9**, as of Chaldean origin, points to a later date, and *v.* **16** seems to imply that the King's father was dead, while Joram was married during the lifetime of his father, Jehoshaphat. Duhm suggests Aristobulus I. The multitude of conjectures serves but to emphasise our ignorance.

From what follows it will be seen that the Ps. in its original sense is so purely a marriage-song that we almost expect the Io Hymen of the classical writer. It may excite surprise, therefore, that such a song should have found entrance into a collection of sacred poems. The answer is that, like the Song of Solomon, the bridge was constructed by the later system of mystical interpretation. The bride and bridegroom became the Israelitish Church and JHVH, and later the Christian Church and Christ. And that is the sense in which it is still used among us. Where a canon of sacred scriptures has been formed, mysticism is not only legitimate but necessary, if religious thought is not to become stagnant. Its mode of interpretation is the instrument by which it is made possible for those of more civilised ages to adopt and use the ruder language of their fathers. Nor can any valid objection be made to the use of mystical interpretation, so long as its secondary sense is not allowed to oust the primary. Forgetfulness of this last elementary truth makes the devotional *Commentary on the Psalms* of Neale and Littledale a piece of embroidery on a shadow.

1. Render:

> My heart bubbles forth; good is the theme;
> A song do I sing; a poem for a king;
> My tongue is a pen; it is a rapid writer.

2. In Cant. 5^{10} it is the bride that is "white and ruddy, the chiefest among ten thousand." Here it is the bridegroom. His lips are full of grace, *i.e.* he is courteous and affable. Eccl. 10^{12}; Prov. 22^{11}. This courtesy is a *sign*, not a reason, of JHVH's blessing.

3, 4 are not exhortations to any immediate action, but poetic exhortations to adopt the power and emblem of royalty. "Gird on thy sword, thy glory, thy majesty; mount thy chariot, and ride forward to defend the truth, and to hear the right; shoot thine arrows in the heart of thy foes—peoples shall be subdued unto thee." The image of the kings of Egypt in their chariots will at once occur to every reader.

6. The vocative *O God* (Elohim) does not predicate Divinity

necessarily. In 1 Sam. 28^{13} Samuel's spirit is called Elohim; in Ex. 2^{14}, 22^{28}, Ps. 82^{6}, rulers or judges; in Ex. 7^{1} Moses is an Elohim to Pharaoh. In *v.* **7** the Psalmist is careful to set Elohim the King over against Elohim the God—"O Elohim, thy God hath anointed thee." If this were not a Jewish Ps. we might think of the ascription of Deity to the Pharaohs and servants of Nebo and Marduk. Majesty, God-given, is what Elohim means here. Throne and sceptre are related to righteousness and judgment. The latter member is the former in action.

7. *The oil of gladness.* Not the consecrating oil, but that of the wedding-feast, symbolising joy. *Thy fellows* = the children of the bride-chamber, the bridegroom's companions, not as Jennings and Lowe, "all other contemporary kings."

8–9 describe the procession from the bride's quarters to those of the bridegroom—the culminating act of the marriage drama. The bridegroom is myrrh and aloes—so sweet-smelling are his robes; from the ivory inlaid rooms where the bride is are heard stringed instruments (= minnî with Duhm and Jennings and Lowe); the two processions unite, when that of the bridegroom sees that of the bride; the bride places herself at the bridegroom's right hand; her attendants are princesses.

10. Then the poet addresses the bride, bidding her forget her father's house, and be buxom to her new lord, and do him reverence. He sends her a gift from the merchandise of Tyre (the daughter of Tyre is Tyre itself; cf. daughter of Babylon and daughter of Zion); the leaders of the nation also seek her favour (literally "stroke her face") with all sorts of costly gifts. The poet then describes the vision of beauty which the Queen presents, as with the virgins, her bridal attendants, she is led to the King's apartments.

16, 17 are addressed to the King. He is to live in his children which are to be born, and not in the past of his family. By a slight change we read: They (not I) shall make thy name to be remembered, and through them will thy memory be perpetuated. "For ever and ever" is the common poetic hyperbole for a period of indefinite duration.

PSALM XLVI.

For the chief Musician: of the sons of Korah: to Alamoth: a Song.

1 God *is* our refuge and strength,
A very present help in trouble.
2 Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea:
3 *Though* the waters thereof roar *and* be troubled,

Though the mountains shake with the swelling thereof.
Selah.

JHVH of hosts is with us:
The God of Jacob is our refuge.

4 ⊦The streams of JHVH rejoice the City of God:⊣
The holiest of the tabernacles of the Most High.
5 God *is* in the midst of her; she shall not be moved:
God shall help her, *and that* right early.
6 The nations rage: the kingdoms ⊦quake:⊣
He utters his voice: the earth melts.
7 *JHVH of hosts is with us:*
The God of Jacob is our refuge. Selah.
8 Come, behold the works of JHVH,
What desolations he hath made in the earth.
9 He maketh wars to cease unto the end of the earth:
He breaketh the bow, and cutteth the spear in sunder:
He burneth the chariot in the fire.
10 Be still, and know that I *am* God:
I will be exalted among the nations,
I will be exalted in the earth.
11 *JHVH of hosts is with us:*
The God of Jacob is our refuge. Selah.

Psalms 46, 47, 48 have strong likenesses, and may be safely attributed to the same originating cause. Delitzsch and others find it in Jehoshaphat's victory over the Moabites, Edomites, and others (2 Chron. 20). Kirkpatrick (and Jennings and Lowe also) ascribes it to the miraculous deliverance of Jerusalem from the army of Sennacherib "with a probability which approaches certainty." Rosenmüller, following Aben-Ezra, says that the future wars of Gog and Magog described in Ez. 38 and 39 were in the Psalmist's mind. Baethgen is wise enough to express no opinion, and Duhm refers to the end of the third century B.C. after the wars of Alexander the Great and his immediate successors, and before the time of Antiochus Epiphanes. The only thing certain, amid such variety of opinion, is that a great deliverance due to JHVH is hymned. The German equivalent is well known in Luther's "Ein feste Berg ist unser Gott."

1. *Refuge* for defence, *strength* for attack.

2. The hostile motions of the enemies are compared to convulsions of nature. Two explanations of 2*b* are possible: (*a*) that the mountains are shaken in the midst of the subterranean sea, in the midst of which they stand; or (*b*) that they are transferred into the visible

ocean. The former is, no doubt, more prosaic; the latter might be the original of Mt. 21^{21}. On the whole (*b*) is to be preferred.

3. After this verse the refrain which occurs in *vv.* **7** and **11** must be supplied. It has dropped out by some accident. Then the verse will run:

Though the waters roar...Though the mountains shake...JHVH of hosts is with us; a stronghold is the God of Jacob.

4 *a.* *There is a river* [A.V.]. Duhm thinks that *river* was left in some copy by mistake, and would read: *The stream of JHVH makes glad the City of God*—the Civitas Dei. Jerusalem possessed no stream of sufficient importance to have water-courses or irrigation canals. Hence the phrase is used in a secondary sense (as well as "light" in 36^{9}), and the meaning is that though all is terror without, within is joy and peace.

4 *b.* The Authorised Version makes *the dwelling-place*, &c., to be in apposition to the City of God. The LXX renders: The Most High has made holy his dwelling-place. But our text means that Jerusalem is that one of His dwelling-places which the Most High has chosen to make holy above others, *e.g.* Gibeon and Shiloh—a very good meaning.

5 *c.* *Right early.* Literally at the coming of the morning, *i.e.* after so small an interval as is given between evening and morning. The same phrase occurs in Is. 33^{2}, Ex. 14^{27}, Judg. 19^{26}, and of the evening Gen. 24^{63}, Deut. 23^{11}.

6. The sharp clauses remind us of 45^{1} and Ex. $15^{9, 10}$:

The nations rage; the kingdoms quake:
He speaks with His voice; the earth melts.

8 *b* Duhm strikes out as prosaic, ill-sounding, superfluous and destructive of the sequence of thought.

10. *The earth* = not the land of Palestine, but the whole earth. To the Psalmist Jerusalem is the City of God, but He reigns from it over all nations.

PSALM XLVII.

For the chief Musician, A Psalm of the sons of Korah.

1 O clap your hands, all ye peoples:
Shout unto God with the voice of triumph.
2 For JHVH Most High *is* terrible:
He is a great King over all the earth.
3 He subdued the peoples under us,
And the nations under our feet.
4 He chose our inheritance for us,
The excellency of Jacob whom he loved. *Selah.*
5 God is gone up with a shout,
JHVH with the sound of a trumpet.

6 Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
7 For God *is* the King of all the earth:
Sing ye praises ⌜with understanding.⌝
8 God reigneth over the nations:
God sitteth upon the throne of his holiness.
9 The princes of the peoples are gathered together,
⊦With⊣ the people of the God of Abraham:
For the shields of the earth *belong* unto God:
He is greatly exalted.

A Ps. which has not only close relation with 46 and 48, but also with 93–100, as well as Is. 40–66. Hence it is referred by many commentators to a date after the return from Exile and the rebuilding of the Temple. Verse 5 has suggested to the Christian Church the use of the Ps. for Ascension Day, and to the Jewish for New Year's Day. What seems clear is that it was written for liturgical use on a feast-day.

1. *Clap your hands.* So was a king welcomed—*e.g.* Joash in 2 Kings 11^{12}.

All ye peoples. Pl. It is the heathen who are summoned to salute JHVH as King.

Shout unto God. Balaam speaks of the shout with which a victorious king was received, Num. 23^{21}.

2. Render:

JHVH, Most High, the terrible,
Is a great King over all the earth.

Most High = Elyôn is used sometimes to qualify El, or JHVH. But when it stands alone it is a proper name. Philo Byblius says that among the Phœnicians Eliom was in use as a name for God. "This is the simplest explanation of the fact that in the single early passage where Elyôn occurs (Num. 24^{16}) it is put in the mouth of a foreigner, whilst the employment of the word as an Israelite name for God belongs almost exclusively to post-exilic usage" (E. Kautzsch in *Ency. Bib.*, Vol. III. col. 3327). The term became more commonly used in post-exilic times, when the conception of JHVH as the Creator of Heaven and Earth came to the front.

3. *He shall subdue the people under us* [A.V.]. Duhm regards this expectation as due to Jewish vanity, and proposes: *He subdues the peoples under Him*, &c. But the tenses should be read as aorists, and be referred to the conquest of Canaan:

3 He subdued the peoples under us:
And the nations under our feet;
4 He chose out our inheritance:
The pride of Jacob whom He loved.

3 *a* = 18[47]. 4 *a*. The *inheritance* = Canaan (Ex. 15[17], &c.).

4 *b* = the land on which Jacob prided himself; JHVH's love for Jacob was the cause of the choice, not Jacob's merits. So JHVH's *chesed* is always the basis of the covenant.

5. *JHVH is gone up* = a term of the language of the Temple-service; JHVH called down to accept the sacrifice is said to return to His place after it is offered. No doubt the form of the expression is borrowed from the old expression for the Ark of the Covenant ascending Zion in triumph.

With the sound of trumpet, a phrase which suggests that the Ps. was composed for New Year's Day, "the memorial of the blowing of trumpets" (Lev. 23[24]).

6. *Sing praises* = zimrû, a word from which mizmôr, a *psalm*, is derived.

7. *With understanding*. Better as R.V. margin *in a skilful Ps.* = in a Maschil—a word of which nobody knows the meaning. It is found in the superscriptions of 83 Psalms.

9. The text as it stands contains the astonishing statement that the princes of the people are gathered together *to be* the people of the God of Abraham—a statement which finds a parallel in Is. 19 and Ps. 87, but the LXX rendering suggests that instead of am (*people*), im (*with*) should be read. The princes of...along with the people of the God of Abraham—so the promise in Gen. 12 is fulfilled.

The shields of the earth = its protectors = its kings. JHVH is His people's shield (89[18], Hos. 4[18]).

PSALM XLVIII.

A Song: A Psalm of the sons of Korah.

1 Great *is* JHVH, and greatly to be praised
In the city of our God, *in* the mountain of his holiness.
2 Beautiful for situation, the joy of the whole earth,
Is mount Zion, *on* the sides of the north,
The city of the great King.
3 God is known in her palaces for a refuge.
4 For, lo, the kings were assembled,
They passed by together.
5 They saw *it:* they marvelled:
They were troubled; they hasted away.
6 Fear took hold upon them there:
Pain, as of a woman in travail.
7 Thou breakest the ships of Tarshish
With an east wind.

8 As we have heard, so have we seen
In the city of JHVH of hosts, in the city of our God:
God will establish it for ever. *Selah.*
9 We have thought of thy lovingkindness, O God,
In the midst of thy temple.
10 According to thy name, O God,
So *is* thy praise unto the ends of the earth:
Thy right hand is full of righteousness.
11 Let mount Zion rejoice,
Let the daughters of Judah be glad,
Because of thy judgments.
12 Walk about Zion, and go round about her:
Tell the towers thereof.
13 Mark ye well her bulwarks,
Consider her palaces:
That ye may tell *it* to the generation following.
14 For this God *is* our God for ever and ever:
He will be our guide [[unto death.]]

Nearly all commentators regard this Ps. as centred round such a national deliverance as was wrought when the Assyrians rose in the morning all dead corpses. But a closer reading shows that what the Ps. is concerned with is the beauty and glory of Zion. No inhabitant of it was stirred to sing its praises thus, but a pilgrim from a distant land whose pent-up meditations were crystallised by a visit, and then transfigured by the after-glow of memory. His description of Zion as beautiful rather than high may be taken to show him familiar with the Greek love of beauty.

2. *On the sides of the north.* This has been interpreted (1) as indicating that the pilgrim came from the south, *e.g.* Egypt; (2) that Zion was on the north side of the hills on which Jerusalem was built; (3) that the Psalmist had in his mind the familiar mythology of the West-Asian peoples, and of the Indians, which placed the abode of the gods on a mountain in the extreme north, and that he boldly said of Zion that she was all that they had fabled of their northern Olympus and more. She is the north-side City, the Aralu of the Babylonians, the City of a King greater than the great King himself. This last seems the best interpretation, and one which fits in best with the general character of the Ps.

3–8. These verses are consistent with the thought of a recent deliverance, but do not necessitate it. The Psalmist sings (among other praises of Zion) of her strength which enables her to defy her foes. Kings assemble; they look at her steeps and walls; they marvel;

they are affrighted; they melt away; they can do nothing, for JHVH has made His City so strong for Himself. Verse **7** is a compressed simile. As the East Wind breaks in pieces the great men of war, so does JHVH scatter Zion's enemies. All this had the Jew of the Dispersion heard about Zion in his exile, but now he has seen her for himself, and can bear the testimony of an eye-witness to her beauty and strength.

9. His mind goes back to the happy moments when he took his part in the Temple-service, and in quiet meditated there of JHVH's *chesed* for His people. He noticed, too, there pilgrims from all lands, and rejoiced to think that JHVH's name and glory were thus carried to the ends of the earth. The Psalmist could but see in this widespread knowledge of JHVH a further sign of His faithfulness to His covenant, and he declares with gratitude that JHVH's right hand is full of His righteousness—a cornucopia from which He showers His blessings wherever the Jew is to be found.

11–13. Zion may well rejoice as JHVH's head-centre; the towns and villages of Judæa around her be glad, for their security was due to JHVH's *judgments* which were continually separating between them and all other powers and places. The pilgrim is then exhorted to mark well every part of this happy city, that he may tell it all to his children and his children's children.

14. *Even unto death* = al-mûth, which is probably a corruption for alâmôth = a musical direction (= for Elamite tunes, or for soprano voices), which belongs to the superscription of the following Ps.

PSALM XLIX.

For the chief Musician: A Psalm of the sons of Korah.

1 Hear this all *ye* peoples:
Give ear, all ye inhabitants of the world:
2 Both low and high,
Rich and poor, together.
3 My mouth shall speak wisdom:
And the meditation of my heart *shall be* of understanding.
4 I will incline mine ear to a parable:
I will open my dark saying upon the harp.
[*Man in honour abideth not;*
But is like the beasts that perish.]

5 Wherefore should I fear in the days of evil,
⸢When the unrighteous Mammon compasseth me about.⸣
6 They that trust in their wealth,
And boast themselves in the multitude of their riches:—

7 None can by any means redeem his ⊦soul,⊣
Nor give to God his ransom:
8 ⟦(For the redemption of their soul *is* precious,
And it ceaseth for ever:)⟧
9 That he should still live for ever;
⊦Shall he not⊣ see corruption,
10 Seeing *that* wise men die,
Likewise the fool and the brutish person perish, and leave their wealth to others?
11 Graves are their houses for ever:
[Sheôl] their dwelling places to all generations:
They who call *their* lands after their own names:
[Their memory perishes with them.]
12 *But man in honour abideth not:*
He is like the beasts that perish.

13 ⊦This is the fate of those who trust in themselves:
This the end of those who take pleasure in their repute:
14 Like a flock of sheep do they go down to Sheôl:
Death feedeth on them (with the upright they descend):
Soon must their form be destroyed: soon must Sheôl be their home.⊣

15 But God will redeem my soul from the power of Sheôl:
For he shall receive me. *Selah.*
16 Be not thou afraid when one is made rich,
When the glory of his house is increased;
17 For when he dieth he shall carry nothing away:
His glory shall not descend after him.
18 Though while he lives he blesses his soul:
And though men praise ⊦him while he does well to himself:⊣
19 Yet he shall go to the generation of his fathers:
Where they never see light.
20 *Man in honour abideth not:*
But is like the beasts that perish.

The "riddle" of this Ps. is that of Ps. 73 and the Book of Job: Why do bad men prosper and the pious suffer? Ps. 37 dealt with the same problem, but was able to deny the premisses. The pious did not suffer in the long-run. Here it is admitted that they do, and a deeper

insight gives a more lasting solution. The Psalmist, however, still does not get beyond a superficial view—superficial, that is, at the bar of logic. What he says is that all men die, it is true, rich and poor, good and evil alike, but he hints (he does not work out his hint) that in some undefined way JHVH redeems his soul from the power of Sheôl and receives him. This finger-post pointing to the right road the Psalmist himself, however, takes no further notice of. The time was not yet ripe. It is also to be observed that the Psalmist's teaching about future retribution is stated to be a sort of mystery (? of the Schools), which everybody is not capable of understanding, unless it be explained by an initiate. This indicates the influence of a new element of thought (? Persian), which, however, had not yet made itself at home, or been assimilated by Jewish thinkers. The Ps. before us may be called the Old Testament parable about Dives and Lazarus.

1. *All ye peoples.* The Psalmist is going to treat of a matter not of national but of universal human interest, and he, therefore, invites them all to listen.

3. *Wisdom* and *understanding* are both plural to denote the depth and complexity of the subject.

4. *A parable...a dark saying* = a mâshâl and a chîdâh = a simile and a metaphor, or a parable and a riddle. Unfortunately the Ps. omits to say, according to our present text, what the mâshâl is. We must suppose, therefore, that it is the refrain, and that it has dropped out by some accident. We supply, therefore, that of *vv.* **12** and **20**: "Man in honour abideth not, but is like the beasts that perish." That sounds like a paradox from a collection of popular proverbs which the Psalmist chooses as his theme, and proceeds to expound in an esoteric sense, in a poem intended to be sung to the harp.

"With ten names," says the Talmud, "is the Holy Spirit named in Scripture. They are—Parable, Allegory, Enigma, Speech, Sentence, Light, Law, Command, Vision, Prophecy."

5. *When the iniquity* [A.V.]. It is not his own iniquity which he is here concerned with, nor is he talking of any attacks of his foes (so Baethgen); and, therefore, since the text must be corrected, Duhm's is to be preferred: *While the unrighteous Mammon.* The Psalmist is dealing solely with the problem set by the prosperity of the wicked.

7. *His brother* [A.V.]. Again an extraneous idea. By a slight change in the Hebrew (ak for ach) we regain the sense. A sort of were-gild was legal among the Jews. If a man's ox gored another man to death, the law exacted a life for a life, but allowed the owner to redeem himself by a money payment. Alluding to this the Psalmist says of the rich men: They may trust in their wealth and pride themselves on their possessions, but they do not own enough to buy back their lives from God, or the power of the grave, so as to secure a continuance of life here. Whether wise or foolish, one thing happens to them all. They die and surrender their wealth.

8. This verse is probably a marginal reflection.

11 must be amended. *Inward thought* (kirbam) [A.V.] should be *graves* (k'barim). So LXX and we get:

> The grave is their house for ever;
> (Sheôl) their dwelling-place from generation to generation;
> They who call the lands after their own names—their memory is perished with them.

Alexandria, Antioch, Constantinople—where are their eponyms? Man, however rich or high, abideth not, but dies like the beasts.

13, 14. Better:

> This is the fate of those who trust in themselves;
> This the end of those who take pleasure in their repute;
> Like a flock of sheep do they go down to Sheôl;
> Death feedeth on them; (with the upright they descend);
> Soon must their form be destroyed; soon must Sheôl be their home.

I have followed Klostermann and Duhm in the clause "with the upright do they descend," which seems unquestionably right, but must be regarded as a parenthetic aside.

15. *Jhvh will redeem my soul.* This is the Psalmist's solution, and it is strange that Kirkpatrick should hold that it does not reach beyond this present life. What riches cannot do here or hereafter, the Psalmist declares, with the true power of religious faith, Jhvh can and will do. All go down to Sheôl, but the righteous only are redeemed from it. Hence the question set in the beginning: "Why should I fear when unrighteous Mammon prospers?" is answered: Why indeed, seeing that no rich man can redeem his soul from Sheôl with any wealth he may have, while it is certain that Jhvh will redeem the righteous? Here we reach the doctrine, not only of persistence after death, but of delivery by Jhvh from the hold of death. The significant point in the Psalmist's conclusion is not so much the conclusion itself as the road by which he reached it. Not by logical, or historical proof, not by ghost-worship, or re-appearance of the dead to the living, was he convinced of man's immortality, but by an intuition which told him of the faithfulness of his God to the lovingkindness He had shown him through life. He who cared for him so much during his life would not desert him in or after death. Once our Father, always our Father. That was the last word of Judaism. It was also the first word of Christianity.

15 *b.* The verb lâkach (*receive*) occurs again in 73^{24}, and is used of such a reception by God as fell to Elijah and Enoch. In the *Toldoth Jesu* this verse is put into the mouth of Jesus when arraigned by His enemies before Queen Helena. "When now the elders of Israel came before the Queen, and Judas Iscariot with them, came Jesus and began to speak against them, and they against Him. After much discussion Jesus saw Himself in great straits, and began to say: 'Of me prophesied my forefather David, saying, He shall receive Me, Selah. Now is He calling me, and I will ascend to heaven.'"

PSALM L.

A Psalm of Asaph.

The Theophany.

1 The mighty God, JHVH, hath spoken:
The earth ⊦hath trembled⊣ from the rising of the sun unto
the going down thereof.
2 Out of Zion, the perfection of beauty,
God hath shined.
3 [[Let our God come, and not keep silence:]]
A fire devours before him,
And it is very tempestuous round about him.
4 He calls to the heavens from above,
And to the earth, that he may judge his people.
5 "Gather my saints together unto me:
Those that have made a covenant with me by sacrifice."
6 And the heavens shall declare his righteousness:
For God *is* judge himself. *Selah.*

The Instruction.

7 Hear, O my people, and I will speak:
O Israel, and I will testify against thee:
I *am* JHVH thy God.
8 I will not reprove thee for thy sacrifices:
Thy burnt offerings are continually before me.
9 I will take no bullock out of thy house;
No he-goats out of thy folds.
10 For every beast of the forest *is* mine,
The cattle upon a thousand hills.
11 I know all the fowls of the mountains:
And the wild beasts of the field *are* mine.
12 If I were hungry, I would not tell thee:
For the world *is* mine, and the fulness thereof.
13 Will I eat the flesh of bulls,
Or drink the blood of goats?
14 Offer unto God thanksgiving:
And pay thy vows unto the Most High:
15 And call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me.

The Moral.

16 [[But unto the wicked God saith,]]
What hast thou to do to declare my statutes;
That thou shouldest take my covenant in thy mouth?
17 Seeing thou hatest instruction,
And castest my words behind thee.
18 When thou sawest a thief, then thou consentedst with him:
Thou hast been partaker with adulterers.
19 Thou givest thy mouth to evil,
And thy tongue frameth deceit.
20 Thou sittest *and* speakest against thy brother:
Thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence:
Thou thoughtest that I was altogether *such an one* as thyself:
But I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God,
Lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me:
And to him that ordereth *his* conversation *aright*
Will I shew the salvation of God.

If we could be sure of the date of this Ps. it would be a valuable document for the history of the education of the Jewish people. Unfortunately every possible date is suggested from that of Delitzsch, who says bluntly "Psalm 50 is an original psalm of Asaph," to that of Baethgen, who puts it between 622 and 586. On the other hand the general meaning of the Psalm is perfectly clear. The Psalmist takes up his parable for the Ten Commandments as superior to the Temple sacrifices, and he does this without going to the length of condemnation which we find in Amos, Isaiah and Jeremiah. "These ought ye to have done," he seems to say, "and not leave the others undone." His Psalm consists of three parts, viz. an introduction, the instruction, and the moral. The first is an imitation of Deut. 33^2, the second is in the style and tone of the Wise Men, while the following part of the Psalm is more of a Prophet's utterance.

It must be confessed that the Theophany of the first six verses is too solemn for the sermon which follows. A great poet would have felt that not a sermon but a judgment was alone the fitting conclusion

to a Theophany to which Heaven and Earth were summoned as witnesses. Moreover, *vv.* **16–21** are the true objective point of the Ps.—*vv.* **7–15** being their obverse, as *vv.* **1–6** are the title to both.

1. *Called* [A.V.]. Wellhausen reads vathirâ for vayikrâ, *Jhvh speaks and the earth trembles* for *Jhvh speaks and calls.* Three divine Names are here placed side by side—El, Elohim, Jhvh (*fortis, deus, dominus*). Their number serves to emphasise the majesty of God. The trembling of the Earth from East to West is the natural effect of Jhvh's voice.

2. Not from Sinai this time, but from *Zion, the perfection of beauty* (so in Lam. 2^{15}), has Jhvh appeared in His glory.

3 *a. Let our God come and not keep silence* is the parenthetical wish of a pious scribe interjaculated after the style of a revivalist "Praise the Lord."

5. *Gather My saints,* not so called because they were ethically so, but because they were chasidîm = the objects of Jhvh's *chesed* of which the Exodus Covenant (Ex. 24^7) was the historical pledge.

7. Jhvh is described as opening the assize. For *I am God, even thy God* we must clearly read with Ex. 20, *I am Jhvh thy God*—the opening words of the Decalogue.

8. *They are continually before Me; i.e.* the daily sacrifices are offered; therefore, the Psalmist has no fault to find on this head.

10. *The cattle on a thousand hills;* better "the thousands of cattle on the mountains."

12. *The earth is Mine.* A frequently recurring thought, *e.g.* Ps. 24^1, Ex. 19^5, Deut. 10^{14}, 1 Cor. 10^{26}.

13. Yet we read of the bread of Jhvh (Lev. 3^{11}), and the shewbread was certainly thought of originally as meant for Jhvh's consumption.

The Talmud has an interesting passage: "'Has God pleasure in the meat and blood of sacrifices?' asks the prophet. No; He has not so much ordained as permitted them. It is for yourselves, He says, not for Me that you offer. Like a king who sees his son carousing daily with all manner of evil companions: 'You shall henceforth eat and drink entirely at your will at my own table,' he says. They offered sacrifices to demons and devils, for they loved sacrificing, and could not do without it. And the Lord said: 'Bring your offerings to Me; you shall then at least offer to the true God.'"

14. *Thanksgiving.* Not the material thank-offering (as contrasted with the burnt-offering) but the thankful heart is meant; so not the material of the vow but inward truthfulness is Jhvh's tribute. Cf. Pss. 15 and 24.

16. *Unto the wicked saith God.* This is the explanatory note of the same editor perhaps who inserted **3** *a.* He did not see that what had gone before was not in contrast with *vv.* **16–21** but was another way of saying that not sacrifices but moral goodness was what Jhvh looked for. If sacrifices were of little esteem, so was learning in the Law. What good is it, he asks indignantly, to be always tracing the boundary lines set by the Law, when you are overstepping them daily?

17. *Instruction* = discipline in the school of wisdom. The term mûsar occurs in the Psalter here only, but is a technical term of Proverbs.

18–20. It is the 7th, 8th, and 9th Commandments which are singled out as those most commonly broken. It is remarkable how often the Psalms denounce calumny and perjury. So the Talmud says: "Let the honour of thy neighbour be to thee like thine own. Rather be thrown into a fiery furnace than bring any one to public shame."

21–23 = the epilogue. **23** *a* sums up the first half of the Ps. and **23** *b* the second. *The salvation of God* should be *my salvation* if JHVH is still the speaker.

PSALM LI.

For the chief Musician, A Psalm of David: when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

1 Have mercy upon me, O God, according to thy loving-kindness:
According unto the multitude of thy tender mercies blot out my transgressions.
2 Wash me throughly from mine iniquity,
And cleanse me from my sin.
3 For I acknowledge my transgressions:
And my sin *is* ever before me.
4 Against thee, thee only, have I sinned,
And done *this* evil in thy sight:
That thou mightest be justified when thou speakest,
And be clear when thou judgest.
5 Behold, I was shapen in iniquity:
And in sin did my mother conceive me.
6 Behold, thou desirest truth in the inward parts:
And in the hidden *part* thou shalt make me to know wisdom.
7 Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
8 ⊦Satisfy me with⊣ joy and gladness:
That the bones *which* thou hast broken may rejoice.
9 Hide thy face from my sins,
And blot out all mine iniquities.
10 Create in me a clean heart, O God:
And renew a ⊦fixed⊣ spirit within me.

11 Cast me not away from thy presence:
And take not thy holy spirit from me.
12 Restore unto me the joy of thy salvation:
And uphold me *with* ⌈a willing⌉ spirit.
13 *Then* will I teach transgressors thy ways:
And sinners shall be converted unto thee.
14 Deliver me from ⌈bloodguiltiness,⌉ O God, thou God of my salvation:
And my tongue shall sing aloud of thy righteousness.
15 O Lord, open thou my lips:
And my mouth shall shew forth thy praise.
16 For thou desirest not sacrifice; else would I give *it:*
Thou delightest not in burnt offering.
17 The sacrifices of God *are* a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

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18 *Do good in thy good pleasure unto Zion:*
Build thou the walls of Jerusalem.
19 *Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering:*
Then shall they offer bullocks upon thine altar.

The historical interpretation of this Ps. has wavered between the inscription which attributes it to David, and the view of Theodore of Mopsuestia who says that it was "spoken with reference to the people in Babylon, which confesses its sins, and prays forgiveness and the cessation of its exile." Two things may be affirmed with confidence: (1) That the Ps. is not of the age of David; and (2) that the theory which makes "I" = the community is a piece of exegesis proposed at a time when the origin of the Ps. was obscure. The difficulty of dating the Ps. is added to by the doubt whether the two last verses formed part of the original Ps. If they did then the Ps. cannot be David's. If they did not, then the Ps. must have been written at a time when Jerusalem had been destroyed once at least. No decisive proof can be drawn against the Davidic authorship from *v.* **4**, nor any for it from *v.* **14**. All that we are justified in saying is that the one piece of firm ground supplied by the Ps. itself for its date is its dependence on the language of Is. 40–66. It is later than the Exile, but how much later cannot be determined.

1. *Have mercy* = chanâni = "be gracious" rather than "be merciful." The meaning of "mercy" is a special case of that of "favour." To the sinner God's favour takes the form of mercy. In Ps. 77[9] "Hath

God forgotten to be gracious?" the word is used absolutely. In the verse before us the Psalmist implies that it is JHVH's nature to show favour.

According to Thy lovingkindness = Thy chesed. This is the foundation of Israel's confidence. JHVH is kind; therefore He chose Israel; He is true; therefore He will not abandon His people. Hence it and every member of it can appeal to His chesed with assurance, just as Christians can appeal to God as their Father.

Thy tender mercies = rachamêichâ. Better *compassions*. Rechem = a womb, and so the meaning of the word here rendered *compassions* is that yearning, pitying and guardian love which a mother is wont to have for the child of her womb. Rosenmüller. This verse is reminiscent of Is. 63^{7}.

Blot out = m'chêh. The same word is used of wiping a dish clean from all stain in 2 Kings 21^{13}. In Ps. 69^{28} it is used of blotting out names from a book. So in Num. 5^{23}, and Ex. $32^{32, 33}$. The Psalmist uses a figurative term to express his prayer that his transgressions may be made to be as if they were not.

My transgressions = p'shââi. Of the three words used in the Pss. for moral ill (p'shâôth, âvôn, and chattoôth) the last denotes sins of imprudence such as youth falls into; the second iniquity or guilt = moral evil in general; and the first is deliberate sin such as may be described as rebellion against JHVH. All three occur here in *vv.* **1** and **2**. Cf. 106^{6}.

2. *Wash me*, kibbes, is to wash clothes = πλύνειν. *Cleanse me*, râchatz, is to wash persons = λούειν. In Num. 19^{8} both words are so used. The meaning here and in **7***b* is: Cleanse me as one cleanses a stained garment; purify me as one purifies a defiled person. The lustral washings of the Mosaic Law represent the chên, the sin-extirpating grace of JHVH.

3. *For I acknowledge*. Literally *For I know* (âdâ). The *for* gives the ground for the preceding prayer. I know (the *I* is emphatic and seems to imply that others do not know), and though knowledge and confession of sin are no efficient cause of forgiveness yet they are its indispensable pre-requisite. Cf. 2 Sam. 12^{13}; Ps. 32^{5}; Prov. 28^{13}.

3*b* is an echo of Is. 59^{12b}.

4. The verse is parenthetical. Duhm indeed would transpose *vv.* **4** and **5**. In any case the reason assigned for JHVH's being free from all charge of injustice when He speaks in judgment is the Psalmist's confession. The sense is: I know and acknowledge that I have sinned; hence whatever Thy sentence determines and pronounces against me, does me no wrong; just and true is Thy judgment, nor can any fault be found with it. Rosenmüller. To see (Cheyne) JHVH's participation in the sin by predestination, or by His providence (Hengstenberg) is to theologise and so miss the simple, human sense of the passage.

R. Akiba said that the four types of sufferers were to be seen in four children of a king chastised by him; the first son maintains stubborn silence, the second simply rebels, the third supplicates for

mercy, and the fourth (the best of sons) says, "Father, proceed with thy chastisement," as David said, "Wash me throughly, &c."

5. Render: *In iniquity was I born, and in sin did my mother conceive me.* Is this a palliation of his wrong-doing or an emphasising of it? Cheyne on the one hand says that it is a fourth plea for pardon; Kirkpatrick points on the other to the fact that it is but the introduction to *v.* 6, and its contrast. In either case the Psalmist holds the monastic view that the act of generation is impure. He says nothing, on the other hand, about original sin, or the total depravity of human nature. All he says is that his parents sinned in bringing him into the world.

The Talmud of a later day said, on the contrary, that there were three partners in the making of a man, the Holy One (who contributes the breath of life) and the father and the mother.

6. *Truth;* not the intellectual virtue—which is alien to the Hebrew genius as displayed in the O.T.—but the true and sincere love of virtue and piety, or (Cheyne) a stable, truthful character, one rooted in the fear of God, and moulded by His indwelling law.

In the inward parts. The deep corruption which clings to his physical origin acts as a foil to JHVH's requirements. He demands unbending loyalty to conscience (= truth in the inward parts), and Himself teaches that inner wisdom which makes him who learns it to depart from evil and do good. Baethgen, however, renders: "Because Thou delightest in steadfastness of heart, therefore teach me wisdom within."

7. *Purge me with hyssop.* Again the Psalmist alludes to the ceremonial purifications of the Law. The leper was sprinkled with hyssop (Lev. $14^{4, 6, 49, 51}$), and the person defiled by a corpse (Num. $19^{6\,\text{ff.}, 18\,\text{ff.}}$). So would JHVH's favour cleanse him. Cf. Is. 1^{18}.

8 *a.* Render with Peshito: *Satisfy me with joy and gladness* (see 90^{14}). Remove the curse of the leprosy of sin, and joy comes.

8 *b* can only mean that the Psalmist has suffered from an illness, and that this illness it is, therefore, which has convinced him of his sin. The same sequence of illness and conviction of sin meets us in Pss. 32 and 38.

9. *Hide Thy face.* Usually JHVH is said to hide His face in displeasure, *e.g.* in 13^{1}, 44^{24}. Here the phrase is a synonym for forgetfulness of sin = a cessation of punishment, *i.e.* a removal of the sickness of the sufferer. The word for *blot out* is the same as in *v.* 1.

10. *Create in me a clean heart.* From his punishment the Psalmist now turns to his cure. His sickness was of spiritual origin; it was, therefore, to his spirit that the remedy must be applied. He uses a symbol which he borrows from Ez. 11^{19}, 36^{26}, and a verb which is specially consecrated to JHVH's action in making things out of nothing. A clean heart is one which is like the pure gold that the refiner has burned clean of all dross.

A right spirit. Better *a firm spirit*, one which does not waver when trial comes but stands steadfast. The same word, nakôn, is used

in 78^{37}, "steadfast to His covenant," and 112^{7}, "his heart is fixed." The petition then is for a heart that is fixed in its allegiance to JHVH.

11. *Cast me not away.* JHVH's presence is of course understood variously at different stages of religious education. Perhaps man has no option but to localise it. When David said that he was driven out to serve other gods (1 Sam. 26^{19}) Palestine was where he thought of JHVH as being. But it was the Temple where JHVH was specially present, and the Psalmist's harp delights to sing of the joy of appearing before the presence of God. The best interpretation here is that which refers JHVH's presence to His Temple. Let me not die, but live, says the Psalmist, and once more find Thee present in Thy house, else shall I be free among the dead and cut off from before Thine eyes (Ps. 31^{22}).

Take not Thy Holy Spirit. This term "Holy Spirit" occurs elsewhere in the O.T. only in Is. $63^{10, 11}$, where it is the equivalent of "the Angel of His Presence" who saved Israel. Moses was but the visible instrument; but behind him was the angel of JHVH or His Spirit. The epithet *holy* comes from the domain of worship, and the meaning of **11** *b* (especially when taken in connection with the technical meaning of *presence* in **11** *a*) is: As Thy Spirit once led our fathers to the Holy Land, so let It now lead me to the blessings and delights of worship in the place which Thou hast chosen to put Thy Name there. So Duhm. Cf. 143^{10}, note.

12 *a.* *Restore unto me the joy of Thy salvation* = the joy which comes from restored health, and, therefore, from the assurance of forgiveness.

12 *b.* *Free spirit.* Rather *willing spirit.* With Delitzsch, Olshausen, Kirkpatrick, Duhm, and others as against Jennings and Lowe, not JHVH's Spirit but the Psalmist's human spirit. Perowne remarks rightly enough that it is the human spirit as influenced by the Divine which is the subject here. N'dîbah (same root as Nadab, Aaron's son) is connected with the word used of free-will offerings. The Psalmist asks for a willing spirit that he may make his offerings as aforetime.

13 *a.* Deliverance is but the prelude to further service. The ways of JHVH which he vows to teach are either (1) that according to which He sends punishment for rebellious acts (p'shâîm)—Duhm; or (2) JHVH's cult and religion—Rosenmüller. The latter is supported by **13** *b*, *sinners shall be converted unto Thee*, where *sinners* describes those guilty of sins of imprudence.

14. *Deliver me from bloodguiltiness.* This last word is in Hebrew dâmîm = *blood* (plural). The word is used ordinarily of death by violence, but once at least (Ps. 30^{9}) it is used in the general sense of death, and frequently is synonymous with nephesh, the life. It very rarely stands for bloodguiltiness (Ez. 18^{13}, Hos. 12^{14}, 1 Sam. $25^{26, 33}$ are not to the point), or for mortal sin. The Psalmist has nowhere hinted that he was in danger of a violent death, and apart from the inscription there is no reason for supposing his sin to have been murder. Moreover, nâtzal, *deliver*, is very rarely used except in the

sense of physical deliverance. If it is used here in a figurative sense, then the Ps. is clearly stamped as late in its date. The only passage in which the figurative sense occurs is 39^{8}. Olshausen quotes also 79^{9} and 119^{170}, but the first is not to the point, and the second is doubtful.

14 *b*. *Thy righteousness* = Thy faithfulness in keeping Thy promises to deliver Thy servants in time of need.

15. *Thou shalt open*, &c. **15** *a* is conditional. "If Thou shalt open my lips, then I will show, &c." As the Ps. moves in the circle of common worship, the sense is, that if he be restored to health, and so given a chance once more to join in the Temple-worship, then he vows to sing JHVH's praises.

16. *Thou desirest no sacrifice* must be understood as Is. 1^{13}; 1 Sam. 15^{22}; Ps. 50^{9-15}; Mt. 9^{13}.

"The calves of the lips" are better than those of the field; hence JHVH is more pleased with the former. If the writer of *v.* **19** did not understand a comparison here and not a negation, it is impossible to acquit him of contradiction in set terms.

17 is an echo of Is. 57^{15}. In both passages the hall-mark of genuine piety is described—by which JHVH's chasîdîm may be distinguished from the godless within, and the heathen without the chosen people.

18, 19 have nothing to do with the preceding. The question is not of a contrast or of a contradiction but of a distinct author. Duhm. The rest of the Ps. concerns the writer personally. These two last verses concern Jerusalem. Its walls lie low; the appointed sacrifices cannot be offered; if JHVH will cause the walls to be rebuilt He shall be worshipped with the ancient sacrifices. It is a comparatively poor conclusion to a noble Ps.

PSALM LII.

For the chief Musician; Maschil of David: when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

1 Why boastest thou thyself in mischief, O mighty man,
⊦Against the godly⊣ continually?
2 Thy tongue deviseth mischiefs:
Like a sharp razor, working deceitfully.
3 Thou lovest evil more than good:
Lying rather than to speak righteousness. *Selah.*
4 Thou lovest all devouring words,
⌜O *thou* deceitful tongue.⌝
5 God shall likewise destroy thee for ever,
He shall take thee away, and pluck thee out of *thy* dwelling place,
[[And root thee out of the land of the living.]] *Selah.*

6 The righteous also shall see, [[and fear,]]
And shall laugh at him:
7 "Lo, *this is* the man *that* made not God his strength:
But trusted in the abundance of his riches,
[[*And* strengthened himself in his wickedness.]]"
8 But I *am* like a green olive tree in the house of God:
I trust in the mercy of God for ever and ever.

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9 *I will praise thee for ever, because thou hast done it:*
And I will proclaim thy name (for it is good) before
thy saints.

"The decision of Onias II (and III) to go over to Antiochus III was premature. His grand-nephew, the Tobiad Joseph...cast in his lot unreservedly with the Ptolemies...and received from Ptolemy IV the official positions which until that time had been held by Onias...This occurrence had an important bearing upon the position of the high-priests of the Jews in Jerusalem. Until now the spiritual head of the community had been at the same time its representative in its political relations with the foreign over-lord; now the care of these 'foreign affairs' was dissociated from the priestly office and committed to a secular person—the Tobiads were Benjamites. The change meant a substantial diminution of the high-priest's power, and gave rise to many disputes within the community, Joseph having asserted and maintained his new position as fully as he could against the high-priest" (*Enc. Bibl.*, Vol. III. col. 3505). We cannot say that Ps. 52 has this dispute as its subject. All we can say is that "one thinks naturally of the rivalry between Onias III and the Tobiads." Duhm. The Psalmist, whoever he may be, is a man of position among the chasîdîm and he inveighs against a rival, also of high position, exposes his lying and deceit, and threatens him with overthrow. Verses 1–5 describe the evil-doer and 6–9 his fall, and the consequent joy of the chasîdîm.

1. *Thou tyrant* (A.V.). Better *thou hero* (haggibôr), *i.e.* of lies and intrigue—an ironical address.

The goodness of God (A.V.) = chesed El. Wellhausen and others read al chasid = *against those who are loyal.* Baethgen, however, retains the reading of A.V. as being supported by *v.* 8, and points out that so 1*a* summarises the first half of the Ps., and 1*b* the second. But the strict parallelism of the Ps. favours Wellhausen.

4*b*. *Deceitful tongue,* whether used as an object to *hate* or as a vocative, seems harsh. Duhm proposes (laasoth for l'shon) *exercising deceit.*

5*a*. *Destroy thee.* As a high tower is torn down and left in ruins for ever.

5 *b*. *Pluck thee.* As with a pair of tongs.

5 *c*. *Root thee out.* As a cedar of Libanus is uprooted by a storm. The clause is probably a gloss on 5 *b*.

6. *Shall see and fear.* A play of words if the text is correct.

7 *c*. *Wickedness.* Better perhaps render with Targum and Syriac *in his wealth*, which preserves the parallelism with 7 *b*. But 7 *c* is probably a gloss on 7 *b*.

8 *a*. *A green olive tree.* According to Kirkpatrick a conflation of metaphors. The chesed (1) prospers and grows; (2) he is also JHVH'S guest. But olive-trees may have grown in the Temple-court. In any case Kirkpatrick gives the sense.

9 is a liturgical addition. 9 *b* should be: I will proclaim that Thy name is good before Thy chasîdîm.

PSALM LIII.

For the chief Musician: to Mahalath: Maschil of David.

1 The fool hath said in his heart, "*There is* no God."
Corrupt are they, and have done abominable iniquity:
There is none that doeth good.
2 God looked down from heaven upon the children of men,
To see if there were *any* that did understand, that did seek God.
3 Every one of them is gone back: they are altogether become filthy:
There is none that doeth good, no, not one.
4 Have the workers of iniquity no knowledge?
Who eat up my people:
⌞They eat JHVH'S bread: and on JHVH they do not call.⌟
5 There were they in great fear, [[*where* no fear was:]]
⌜For God hath scattered the bones of him that encampeth *against* thee:⌝
⌜Thou hast put *them* to shame, because God hath despised them.⌝

---

6 *Oh that the salvation of Israel were come out of Zion!*
When God bringeth back the captivity of his people,
Jacob shall rejoice, and Israel shall be glad.

This Ps. is Ps. 14 in a second edition. The nâbhâl, who is its subject, is described in Is. 32^6. "The nâbhâl speaks villainy; his heart works iniquity; he practises profaneness; he utters error against

JHVH; makes empty the soul of the hungry and causes to fail the drink of the thirsty." He is a compound of impietas and improbitas, and the latter is the result of the former.

We have already commented on this Ps. under Ps. 14 and all that is necessary here is to note the divergence between 14^5 and 53^5. The difference is due to carelessness. The Ps. was dictated, and the aspirates heard amiss; it was also corrupt and so copied wrongly. It is sufficient to put the two texts over against one another to see that in 5 *a* a marginal note has crept in; that 5 *b* is a scribal variant of 14^{5b}; and that 5 *c* has suffered in the same way in the course of transcription from 14^6.

It will be noticed too that *Elohim* takes the place of JHVH, for the divine Name, as it does generally throughout Book II.

PSALM LIV.

For the chief Musician: on Neginoth: Maschil of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

1 Save me, O God, by thy name,
And judge me by thy strength.
2 Hear my prayer, O God:
Give ear to the words of my mouth.
3 For ⊦the proud⊣ are risen up against me,
And oppressors seek after my soul:
They have not set God before them. *Selah.*
4 Behold, God *is* mine helper:
The Lord *is* with them that uphold my soul.
5 He shall reward evil unto mine enemies:
Cut them off in thy truth.
6 I will sacrifice ⊦a freewill offering⊣ unto thee:
I will praise thy name, O JHVH; for *it is* good.
7 For he hath delivered me out of all trouble:
And mine eye hath seen *his desire* upon mine enemies.

A Ps. directed against proud and oppressive men of his own nation (perhaps Sadducees). The title is a late addition borrowed from 1 Sam. 23^{19}, and of no value. As is usual with the Psalmists the writer appeals from the haughty on earth to the God who judges righteously, and helps those that are true of heart.

1. *By Thy Name* = by Thy power as manifested in many a wonderful act.

By Thy strength = as Thou hast the will, so put forth Thy might.

3 *a*. *Strangers*, R.V. (zârîm). Render, *the proud* (zêdîm). This has some MS authority and is read in Ps. 86^{14}. It is required by the parallelism in 3 *b*.

4 *b*. *That uphold my soul:* a paraphrase for *The Lord is my Upholder*. *Lord* here = Adonai.

6 *a*. *Freely sacrifice* of A.V. is rightly rendered *bring Thee a free-will offering*. Num. 15^{8}.

6 *b*. *Thy Name, Jhvh, is good*. *Jhvh* was probably left here in place of *Elohim* by a scribe's error.

7 *b*. *Seen his desire*. "The defeat of evil and the triumph of good presented themselves to the saints of the O.T. in this concrete form, which has a ring of personal vindictiveness about it, yet, fairly considered, is in its real motive and character elevated far above a mere thirst for revenge." Kirkpatrick. But it is better to say that the sentiment was good Judaism, and is bad Christianity.

PSALM LV.

For the chief Musician: on Neginoth: Maschil of David.

1 Give ear to my prayer, O God:
And hide not thyself from my supplication.
2 Attend unto me, and answer me:
I ⊦am distracted⊣ in my complaint, and make a noise:
3 Because of the voice of the enemy,
Because of the oppression of the wicked:
For they cast iniquity upon me,
And in wrath they pursue me.
4 My heart is sore pained within me:
And the terrors of death are fallen upon me.
5 Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.
6 And I said, Oh that I had wings like a dove!
Then would I fly away, and be at rest.
7 Lo, *then* would I wander far off:
I would dwell in the wilderness. *Selah.*
8 I would hasten my escape
From the windy storm *and* tempest.
9 Destroy, O Lord, *and* divide their tongues:
For I have seen violence and strife in the city.
10 Day and night they go about it upon the walls thereof:
Mischief also and iniquity *are* in the midst of it.

11 Wickedness *is* in the midst thereof:
Deceit and guile depart not from her streets.

12 For *it was* not an enemy *that* reproached me:
Then I could have borne *it:*
It was not a hater *that* did magnify *himself* against me:
Then I would have hid myself from him:
13 But *it was* thou, a man mine equal,
My partner, and my friend.
14 We took sweet counsel together,
And walked unto the house of God with the company.
20 He hath put forth his hands against such as be at peace with him:
He hath broken his covenant.
21 *The words* of his mouth were smoother than butter,
But war *was* in his heart:
His words were softer than oil,
Yet *were* they drawn swords.
15 Let death seize upon them:
Let them go down alive into hell:
For wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God:
And JHVH shall save me.
17 Evening, and morning, and at noon, will I pray, and cry aloud:
And he shall hear my voice.
18 He hath delivered my soul in peace from the battle *that was* against me:
For there were many with me.
19 God shall hear, and afflict them
(God that abideth of old). *Selah.*
⌜Because they have no changes,⌝
Therefore they fear not God.
22 Cast thy burden upon JHVH, and he shall sustain thee:
He shall never suffer the righteous to be moved.
23 But thou, O God, shalt bring them down into the pit of destruction:
Bloody and deceitful men shall not live out half their days:
But I will trust in thee.

That the Ps. cannot be David's is clear from *v.* **13** "mine equal" and the reference in *v.* **14** to the Temple. Jeremiah is thought of by some, and his times suit what the Ps. says very well. Olshausen and others refer to 1 Mac. 7^{12-18}, and see in the writer one of the Chasîdim who went to Bacchides and Alcimus, his assessor, to seek peace because, as they said, "One that is a priest of the seed of Aaron is come with this army and he will do us no wrong." He sware to procure the harm neither of them nor of their friends. "Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which one wrote"—then Ps. $79^{2,3}$ are quoted. All we can say is that this occasion suits the Ps. very well, but it does not follow that we have sufficient ground for dating the Ps. by it with any certainty. Internal strife was too common in Jerusalem to justify us in particularising from a general description.

The Ps. lacks uniformity of tone. In the first section despair, in the second indignation, and in the third trust prevails.

1–5 open with a passionate prayer for a hearing from JHVH, because the Psalmist is distracted (like a Bedouin) and restless under the insults of the wicked, who roll iniquity on him as men roll stones on an enemy in the valley below.

6–8. He is in such despair that he would like to have the swift flight of the dove which he watches on the wing, for then would he fly and settle in the clefts of the rock (Cant. 2^{14}) in some solitary place in the wilderness. *The stormy wind and tempest* = the strife and bitter faction of the city.

9–11. The violence and strife, treachery and bloodshed are described as in Vergil's lines:

> crudelis ubique
> Luctus, ubique Pavor et plurima Mortis imago.
> (*Æn.* II. 368.)

12–14. A description of his rival and foe. He was an equal, perhaps a fellow-priest, once his associate in public affairs, and familiar friend in private, a fellow-worshipper in the Temple throng—his "Et tu Brute" expresses the most unkindest cut of all. That an enemy should bring disaster upon him was, in a way, natural, but that his fall should be due to a friend, who had shared his counsels—and perhaps because he had shared them—was agony to think of. No wonder, then, that he prays that Korah's fate may be that of his false friend and his allies.

16–18. A calmer mood follows, but does not last long. JHVH would right him, put him in safety from the many who were striving with him (*i.e.* against him).

19 *c.* *Because they have no changes* is quite unintelligible. We can only read with Duhm *because they have no morals*, and see a reference to the rejection of their country's laws by the opponents of the Psalmist, who was probably one of the Chasîdim.

20–21. It is hard to resist the belief that these two verses have been displaced, and should come after *v.* **14**.

22. *Burden* stands for a word of uncertain meaning. "Committe deo id quod tibi dedit sive imposuit," *i.e.* sortem tuam.

23. *The pit of destruction* = the pit which is the grave.

The Talmud says: "In whomsoever are three things, he is a disciple of Abraham; and three (other) things, a disciple of Bileam. A good eye, and a lowly soul, and a humble spirit (belong to) the disciple of Abraham; an evil eye, and a swelling soul, and a haughty spirit to the disciple of Bileam. And what difference is between the disciples of Abraham and of Bileam? The disciples of Bileam go down into the pit, &c."

PSALM LVI.

For the chief Musician: to Jonath-elem-rechokim, Michtam of David: when the Philistines took him in Gath.

1 Be merciful unto me, O God: for man would swallow me up
⌜He fighting daily oppresseth me.
2 Mine enemies would daily swallow *me* up:⌝
For *they be* many that fight ⊦violently⊣ against me.
3 What time I am afraid,
I will trust in thee.
4 ⌜In God I will praise his word,
In God I have put my trust; I will not fear
What flesh can do unto me.⌝
5 Every day they ⌜wrest my words:
All their thoughts *are* against me for evil.
6 They gather themselves together, they hide themselves,
They mark my steps,
When they wait for my soul.⌝
7 ⌜Shall they escape by iniquity?
In *thine* anger cast down the people, O God.⌝
8 Thou tellest ⌜my wanderings:⌝
Put thou my tears into thy bottle:
⟦Qy.: Not in thy book.⟧
9 When I cry *unto thee,* then shall mine enemies turn back:
This I know; for God *is* for me.
10 ⌜In God will I praise *his* word:
In JHVH will I praise *his* word.
11 In God have I put my trust: I will not be afraid
What man can do unto me.⌝

12 Thy vows *are* upon me, O God:
I will render praises unto thee.
13 For thou hast delivered my soul from death:
[[Not my feet from falling]]
That I may walk before God
In the light of the living.

The variations in the titles of this Ps. form an excellent commentary on the hypothesis which finds so much favour with Baethgen and Cheyne and others, that the Psalms were originally of a national character rather than personal. The title in the Hebrew is unintelligible; the LXX renders it "for the people far removed from the sanctuary" (a suggestion probably from *v.* 8), and the Targum has it: "Concerning the congregation of Israel, which is compared to a silent dove, at the time when they were far from their cities, and turned again and praised the Lord of the World." All that these variants show is that at a later date the Ps. was regarded as national; it is still open to us to take the natural sense of the Ps. as its original, *i.e.* to make an individual its subject. As to its date nothing can be said with certainty. It has close connection with the four following Psalms, and for this reason Duhm assigns it to the end of the second century B.C. Its text is open to great suspicion. As in so many other Psalms, the writer says that he is in great danger from his foes, but in it all his trust is in JHVH.

1. *Be merciful*, as in 51^1 = *be gracious* (chânâni). Some repetition has probably crept in here illegitimately, for *daily*, *swallow*, and *fight* occur twice for no apparent reason. Probably the first two verses should run thus:

1 Be gracious unto me, JHVH:
Mortal man would swallow me up.
2 My enemies pursue me eagerly:
Many are they who fight against me.

O Thou Most High of A.V. (= *proudly* of R.V.) is not Elyôn, but Marôm, and is probably an adverb = *arrogantly*, unless with Duhm we divide it into mar, *bitter*, and yôm, *day*, and take mar with **2***b* and yôm with **3** *a*.

3 and **4** recur again in **10** and **11**, and seem to have been inserted here by a copyist who desired a refrain.

5. *They wrest my words.* Better:

They injure my cause:
Against me are all their thoughts:
6 For evil do they assemble:
They hide (? a net for my steps—see 57^6):
They lie in wait for my soul.

7. Render with Hupfeld (after 58^2):

Weigh unto them according to their iniquity:
In Thy anger cast down the haughty, O JHVH.

The haughty for *the peoples* (azzîm for ammîm) is a correction suggested by 59^3.

8. A play on the words nôdi (*wanderings*) and b'nôdechâ (*in Thy bottle*). But to count my nôd is unnatural. (It was the land of Nod to which Cain was banished.) Duhm's suggestion, therefore, to read n'duddim from Job 7^4 deserves consideration: Thou countest my tossings = my sleepless hours.

8 *c* is a copyist's gloss: a marginal note = "Qy. book."

10, 11. The text of this and their double in **3** and **4** is suspicious. We should read in both cases perhaps:

Daily, JHVH, do I cry to Thee;
JHVH shall maintain my cause;
On JHVH do I trust;
I fear not for myself;
What can flesh do unto me?

13 *a*. *Not my feet from falling?* would seem to be another marginal note by a copyist, who perhaps found this reading in another MS, and queried the alternative reading, *Thou hast delivered my soul from death*. Duhm would prefer the suggested reading. But the former makes quite good sense, and agrees better with the final clause.

13 *b*. *The light of the living* = life here on earth. The purpose of the Psalmist's deliverance is that he may take his proper place in the Temple and there continue to perform the duties of his office.

PSALM LVII.

A.

For the chief Musician: to Al-taschith, Michtam of David: when he fled from Saul in the cave.

1 Be merciful unto me, O God, be merciful unto me:
For my soul trusteth in thee:
Yea, in the shadow of thy wings will I make my refuge,
Until *these* calamities be overpast.
2 I will cry unto God Most High:
Unto God that performeth *all things* for me.
3 He shall send from heaven, and save me
⌜*From* the reproach of him that would swallow me up.⌝
Selah.
[[God shall send forth his mercy and truth.]]

4 ⌜My soul *is* among lions:
And I lie *even among* them that are set on fire,⌝
Even the sons of men, whose teeth *are* spears and arrows,
And their tongue a sharp sword.
5 ⟦Be thou exalted, O God, above the heavens:
Let thy glory *be* above all the earth.⟧
6 They have prepared a net for my steps:
⊦Their own soul is caught:⊣
They have digged a pit before me,
Into the midst whereof they are fallen *themselves.* *Selah.*

B.

7 My heart is ready, O God, my heart is ready:
I will sing and give praise.
8 Thou art my glory; awake, psaltery and harp:
I myself will awake early.
9 I will praise thee, O Lord, among the peoples:
I will sing unto thee among the nations.
10 For thy mercy *is* great unto the heavens,
And thy truth unto the clouds.
11 Be thou exalted, O God, above the heavens:
Let thy glory *be* above all the earth.

As *vv.* **7–11** occur again with slight variations as Ps. 108^{1-5}, and as *vv.* **1–6** have no lyrical or logical connection with them, it is better with Duhm to regard this as two separate Psalms which have somehow become connected. This is no rare thing—cf. Pss. 19 and 22. The first Ps. then is one of the many which complain of persecution and express unwavering confidence in JHVH. Where the "Sadducees" are the foes the lion is frequently their symbol.

A.

1. *Be merciful.* Better: *Be gracious*, as in 51^{1} and 56^{1}.
Under the shadow of Thy wings do I take refuge. So 36^{7}.
Calamities = havvôth, rendered *mischiefs* in 52^{2} and *wickedness* in 55^{11}. In Is. 26^{20} the word is different.
2. *God Most High* = Elohim Elyôn, which = an original *JHVH Elyon.* This union of Name occurs again only in 78^{56} and = covenant-goodness + world-wide power.
3 *a.* *He shall send.* No object expressed, as in 18^{16}.
From the reproach, &c. Kirkpatrick renders: He that would crush me hath reproached. Baethgen suspects the clause as not original.

Jennings and Lowe are content to draw attention to "the abruptness of mental transition, and uncouthness of diction." Duhm renders **3** *b*: *He shall thrust out those who lie in wait for my soul to devour it*, and omits **3** *c* as an interpolation from 43^3. The displacement of Selah (after *v.* 2 according to LXX) shows that the text has somehow gone wrong.

4. *I lie among lions.* Wellhausen gives up any attempt to make sense of the text as it stands. Kirkpatrick renders: *I will lie down to rest among fiery foes*—an expression of complete confidence. Baethgen: *My soul lies among lions, who breathe out flames.* Jennings and Lowe:

> As for my soul—among lions I am prostrate:
> Devouring flames are the sons of men.

Duhm, who has already taken naphshi (= my soul) with **3** *b*, reads by one of his ingenious emendations:

> Amongst lions must I lie
> Who are ravenous for men.

There may be a reference to Dan. 6. In that case the story of Daniel is older than the date of its incorporation in our canonical book.

5. An insertion which destroys the sequence of thought.

6 *b*. *My soul is bowed down* (R.V.) is clearly wrong in view of the parallelism in **6** *c*. Render:

> They have prepared a net for my feet;
> Their own soul is caught;
> They have digged a pit for me:
> They are themselves fallen into it.

6 *b* is corrected from 10^9, cf. 35^8.

B.

7. *My heart is ready.* Nâkôn (from kûn, *to be firm*) means either *to be established, certain, steadfast*, or *to be prepared, arranged, set in order*. The Prayer Book Version gives *fixed* here, and *ready* in 108^1. But the context again requires the latter. The Psalmist says he is ready to sing JHVH's praises; he will *sing* with his voice and *praise* with his harp.

8. *My glory = my soul* in 7^5, 16^9, 30^{12}. Theodore of Mopsuestia, however, understands it of the song which (compared to the instruments next mentioned) is his fairest tribute of praise. But a comparison of this verse with 108^1 shows a corruption of the text. Attâh, *Thou*, has become aph, *even*, in the latter, ûrâh in the former.

8 *b*. *I will awake right early.* Better *I will awaken the dawn.* Kirkpatrick quotes Milton, *L'Allegro*, l. 53:

> Oft listening how the hounds and horn
> Cheerly rouse the slumbering morn.

The Ps. is, therefore, a morning song.

9 seems to suggest that the Ps. was composed in the Diaspora. Cf. Dan. $6^{10, 11}$.

10 = 36^{5}.

11. *Be Thou exalted* = Thou art exalted as a matter of fact, therefore, manifest Thy preeminent power that all on earth may see it as it is in Heaven.

PSALM LVIII.

For the chief Musician: to Al-taschith: Michtam of David.

1 Do ye indeed speak righteousness, ⊦ye gods?⊣
Do ye judge uprightly, O ye sons of men?
2 Yea, in heart ye work wickedness:
Ye weigh out the violence of your hands in the earth.
3 The wicked are estranged from the womb:
They go astray as soon as they be born, speaking lies.
4 Their poison *is* like the poison of a serpent:
They are like the deaf adder *that* stoppeth her ear:
5 Which will not hearken to the voice of charmers,
Charming never so wisely.
6 Break their teeth, O God, in their mouth:
Break out the great teeth of the young lions, JHVH.
7 Let them melt away as waters *which* run continually:
⌜*When* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.⌝
8 As a snail *which* melteth, let *every one of them* pass away:
Like the untimely birth of a woman, *that* they may not see the sun.
9 Before your pots can feel the thorns,
He shall take them away as with a whirlwind, both living, and ⌜in *his* wrath.⌝
10 The righteous shall rejoice when he seeth the vengeance:
He shall wash his feet in the blood of the wicked.
11 So that a man shall say, "Verily *there is* a reward for the righteous:
Verily there is a God that judgeth in the earth."

A Ps. of bitter denunciation of some high-placed wrong-doers—heathen rulers (Baethgen), or Sadducees (Duhm). The latter goes so far as to fix for its date on the struggle between John Hyrcanus and his followers, on the one side, and the Chasîdîm, on the other. On the

death of John the latter attained power and literally washed their feet in the blood of the ungodly. Baethgen, however, thinks the expression to be too fierce for anybody to be its subject save a heathen.

1. *O congregation* (A.V.) is as untenable as the R.V. rendering *in silence*. *Êlem* is put for êlim or Elohim, *O Gods*; cf. 82^{6}. The only question is whether the judges are so called because they represent the authority of God, or whether they are so styled sarcastically in allusion to the flatteries and Oriental subservience of which we have an indication in 2 Sam. 14^{17}.

2*a*. *Yea* = Nay. **2***b*. *Ye weigh out violence*, when you are in authority for the purpose of weighing out righteousness.

3–5. The princes, or judges, belong to the class of men who are vicious from their birth. The righteous may appeal or exhort, but all in vain, they are as deaf as an adder. "If an adder had crept into a room, and refused to be allured by any form of song of the charmer, then the conjurer would excuse himself with the excuse that the snake was dumb."

6–9 give us a succession of lively images which describe the fierce hatred of the Psalmist for his unscrupulous foes. He prays that their teeth may be broken; that they may be like the torrents which run apace for a time and then dry up and are no more; that they may be as grass which withers (**7***b* is unintelligible); like a snail which seems to consume itself in its trail (or to be dried up in its shell, see Tristram, *Nat. Histy. of Bible*, p. 296); like a still-born child which never sees the sun; like a fire of thorns extinguished by a whirlwind before the meat in the vessel is cooked (**9***a*, *b* is perhaps a proverb like the German: "Es wird nicht so heiss gegessen wie gekocht").

10–11 "belong to the spirit of the Old Testament and not of the New Testament, and by it they must be judged. They belong to the age in which the martyr's dying prayer was not 'Lord, lay not this sin to their charge' (Acts 7^{60}), but, 'Jehovah, look upon it and require it' (2 Chr. 24^{22}). It is impossible that such language should be repeated in its old and literal sense by any follower of Him who has bidden us to love our enemies and pray for them that persecute us." But ought we then to use the language at all?

PSALM LIX.

For the chief Musician: Al-taschith: Michtam of David: when Saul sent, and they watched the house to kill him.

1 Deliver me from mine enemies, O my God:
Defend me from them that rise up against me.
2 Deliver me from the workers of iniquity,
And save me from bloody men.
3 For, lo, they lay in wait for my soul:
The mighty are gathered against me:

Not *for* my transgression, not *for* my sin, JHVH.
4 They run and prepare themselves without *my* fault:
Awake to help me, and behold.
5 Thou therefore, JHVH [[God]] of hosts, the God of Israel,
Awake to visit all the heathen:
Be not merciful to any wicked transgressors. *Selah.*

6 They return at evening: they make a noise like a dog,
And go round about the city.
7 Behold, they belch out with their mouth:
Swords *are* in their lips:
For who, *say they*, doth hear?
8 But thou, JHVH, shalt laugh at them:
Thou shalt have all the proud in derision.
9 ⊦Unto thee, O my strength, will I sing:⊣
For JHVH *is* my defence, [the God of my mercy].

10 The God of my mercy shall prevent me:
God shall let me see *my desire* upon mine enemies.
11 Slay them not, lest my people forget:
Scatter them by thy power; and bring them down,
O Lord our shield.
12 *For* the sin of their mouth *and* the words of their lips,
Let them even be taken in their pride:
And for cursing and lying *which* they speak.
13 Consume *them* in wrath, consume *them*, that they *may* not *be:*
And let them know that God ruleth in Jacob
Unto the ends of the earth. *Selah.*

14 And at evening let them return; *and* let them make a noise
like a dog,
And go round about the city.
15 Let them wander up and down for meat,
And grudge if they be not satisfied.
16 But I will sing of thy power:
Yea, I will sing aloud of thy mercy in the morning:
For thou hast been my defence
And refuge in the day of my trouble.
17 Unto thee, O my strength, will I sing:
For JHVH *is* my defence, the God of my mercy.

It is not wholly gratuitous (for the better understanding of this Ps.) to point out that 56–59 come, if not from the same hand, at any rate from the same circumstances. Several facts in them point to a late rather than an early date. Internal strife, oppression, unrest, treachery, and robbery mark this small group of Psalms, and justify Duhm's reference to the party struggles of the late Maccabean period.

Ps. 59 is constructed with art. It has two main divisions (**1–9** and **10–17**) in which the closing verse is the same. Each half is again subdivided, and the subdivision marked by a Selah (**5** and **13**). Then **6** and **14** begin with the same theme.

1 is literally *Set me up on high* = *Be my mishgab* or *high tower*, as in 9^9, 18^2, 20^1.

2–4. The three legal terms *transgression, sin, iniquity* are used here as in $51^{1,2}$. *Run* and *prepare* are military terms.

5. The original reading was JHVH Tz'bâôth, Elohai Is'raël. Elohim was then inserted between the two first terms. It would be the Qere, and JHVH the Kethib. The first title says that God has the power to help, having hosts at His command; the second that as Israel's God He is pledged to do so.

6–7 describe the evil-doers. They are robber-bands who like city dogs wait for the enemy, and then go about in troops in search of prey. Their snarls are blasphemies in that they say, "Who hears the cry of the righteous?" "Far less than with us was it the Israelites' custom to employ dogs in man's immediate service, nor is it the custom to-day in Palestine. They lie about sleeping and dreaming during the day, or slinking lazily around. At the approach of evening, however, the hungry pack runs howling and barking through the city in greedy search of food. They have to satisfy their hunger with whatever is thrown from the houses into the streets, and especially with the carcases of larger or smaller beasts; hence the Arabian saying: 'More greedy than a dog for carrion.'" Cf. Ex. 22^{31}.

8 = 2^4. Read gâîm *proud* for gôîm *heathen*.

9 = 17, and should certainly be rendered in both cases as in the text, and not with R. V.:

> On Thee, O my strength, will I wait,
> For JHVH is my high tower, the God of my lovingkindness.

11 and **13** are in logical contradiction, which may be accounted for by vehemence of feeling. **13** should perhaps run:

> Let men know unto the ends of the earth that JHVH ruleth in Jacob.

Cf. 1 Sam. 17^{46}.

14–17. The two sides are again contrasted, the robber-bands and the pious Chasîdîm. **14** = *Though they return at evening, &c....yet as for me I will sing of Thy power.*

17. See **9**.

PSALM LX.

A.

For the chief Musician: to Shushan-eduth: Michtam of David: to teach: when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

1 O God, thou hast cast us off, thou hast scattered us,
Thou hast been displeased; O turn thyself to us again.
2 Thou hast made the earth to tremble; thou hast broken it:
Heal the breaches thereof; for it shaketh.
3 Thou hast shewed thy people hard things:
Thou hast made us to drink the wine of astonishment.
4 Thou hast given a banner to them that fear thee,
⌜That it may be displayed because of the truth.⌝ *Selah.*

B.

5 That thy beloved may be delivered:
Save *with* thy right hand, and answer me.

6 God hath spoken in his holiness:—"I will be victorious,
I will divide Shechem, and mete out the valley of Succoth.
7 Gilead *is* mine, and Manasseh *is* mine:
Ephraim also *is* the strength of mine head:
Judah *is* my lawgiver:
8 Moab *is* my washpot:
Over Edom will I cast out my shoe:
⊦Over Philistia will I shout."⊣

9 Who will bring me *into* ⊦Mazor?⊣
Who will lead me into Edom?
10 Is it not thou, O God? ⊦Why hast thou⊣ cast us off?
⊦Why goest thou not forth, O God,⊣ with our armies?
11 Give us help from trouble:
For vain *is* the help of man.
12 Through God we shall do valiantly:
For he *it is that* shall tread down our enemies.

A complaint of some disaster which had overtaken the people, in spite of JHVH's promise to lead His own to victory. The first part of the Ps., *vv.* 1–5, is a mournful appeal to JHVH; then in *vv.* 6–8 is a quasi-oracular saying of JHVH's, a condensed statement of what His

purposes for Israel were as shown in history; and finally **9–12** a prayer for divine help based on that oracular saying.

As to the date; it seems from *v.* **8** that the Northern Kingdom no longer existed, and yet that the Jews had an army. This gives us the days of Josiah (when no conflict with Edom is known of) or of the Maccabees. Duhm assigns it to the date when John Hyrcanus was besieged by Antiochus Sidetes in Jerusalem, and Baethgen, more cautiously, concludes "that a certain date for the Ps. is not possible of attainment." The latter part of the Ps. re-appears in 108^{6-13}, which may or may not tell against the Maccabean date. The same fact may point to the union of two distinct Pss., viz. *vv.* **1–4** and **5–12**.

1–3. The consternation of the people is described. It has been deserted by JHVH, and so the enemy has broken through (it is the same word as in Baal-Perazim, 2 Sam. 5^{20}). Kirkpatrick prefers to think of a breach in a wall. The dismay is compared to that caused by an earthquake, or to the intoxication of a poisoned cup causing laughter and scorn to the beholder. The Jews were very sensitive to the taunts of their neighbours.

4 can best be understood in irony: Thou hast given Thy servants a banner not for victory but that they may betake themselves to flight from before the bow (so read with LXX). Cf. Jer. 4^{6}. "Thou gavest us indeed a banner, when we took the field for the true religion, but what a banner! Far from being a rallying point for God's warriors, it seemed as if only intended to scatter us in flight." Ewald. So most moderns.

5. Render: *In order that Thy beloved ones may be delivered help and hear.* The opening is abrupt, and it is probable that it has been confused by the running together of two Pss.

6–8. The oracle which had served as a banner, and had given an unwarranted confidence, is recited. The usual word for an oracle (n'um), however, is not used. God had sworn by His holiness (or delivered an oracle in His Temple) and said, "I will be victorious (so De Lagarde); Sichem on the West and Succoth on the East of Jordan shall be divided among my people (both places at which Jacob rested); Gilead and Manasses on the one side, and, on the other, Ephraim as the head-defence (= helmet with most commentators; but Baethgen thinks of horns as a symbol of offensive warfare, Num. 23^{22}) and Judah as the ruler (Gen. 49^{10}). Ephraim (= strength) and Judah (= skill) shall be mine. Moab shall be as a common vessel for feet-washing; on Edom's neck will I set my foot (Baethgen), or take seisin of her land by casting over it my shoe (Rosenmüller); over Philistia will I triumph."

9. *The strong city.* A proper name is required, and, therefore, Mazor should be left untranslated. The name occurs in 2 Chron. 8^{5}.

10. Render: *Is it not Thou, O Elohim? Why hast Thou then cast us off*, &c. Lâmâh, *why*, seems to have dropped out through its similarity to the preceding word Elohim.

11 *b* half implies that the help of allies had been sought and to no purpose.

PSALM LXI.

For the chief Musician: upon Neginah: of David.

1 Hear my cry, O God:
Attend unto my prayer.
2 From the end of the earth will I cry unto thee, when my heart is overwhelmed:
Lead me to the rock *that* is higher than I.
3 For thou hast been a shelter for me:
A strong tower from the enemy.
4 ⊦Let me⊣ abide in thy tabernacle for ever:
⊦Let me⊣ trust in the covert of thy wings. *Selah.*
5 For thou, O God, dost hear my vows:
Thou dost maintain the heritage of those that fear thy name.

* * * * * * * *

6 Prolong thou the king's life:
May his years be for many generations.
7 May he dwell before God for ever:
May lovingkindness and truth preserve him.
8 So will I sing praise unto thy name for ever,
That I may daily perform my vows.

A Ps. of David according to Kirkpatrick and Jennings and Lowe. But it is obviously a third person who prays for the king; a king it is, however, and therefore he lived (Baethgen) before B.C. 586, and would probably be Zedekiah, and his Psalmist would be an exile in Babylon with Jeconiah. But Wellhausen points out that the Ps. speaks, *v.* 3, of recent salvation, and prefers, therefore, as does Duhm, a date of the Maccabean kings. *Non nostrum inter vos tantas componere lites* (Verg. *Ecl.* 3, 108).

2 *a*. *From the end of the earth.* This may refer either to Palestine or to the world. The whole tenor of the Ps. favours the former. If the latter be preferred then this verse shows a later conception than 1 Sam. 26^{19}. JHVH'S power extends over the whole earth.

2 *b*. Lit. *The rock that is too high for me, i.e.* the rock that is too high for my unaided strength.

3 *b*. *A strong tower* = migdôl-ôz. Its use is exemplified in Judg. 9^{51}.

4 *a*. *Tabernacle*: êchal is here used figuratively. When we speak of a church as God's temple we also retain an old word with a new meaning, and no longer think of a piece of ground cut off with primitive rites for worship under the open sky.

The verse is a prayer: *Let me abide*, &c. *Let me take refuge*, &c.

5. The verbs are *perfecta confidentiæ* according to Baethgen, which Kirkpatrick denies. But the *for* gives the ground of the previous prayer, which is better understood as an abiding habit of JHVH than an act which has passed and gone. The R. V. gives: *For Thou, O JHVH, hast heard my vows; Thou hast given me the possession of those who fear Thy name, i.e.* Thou dost defend Thy people's right to Palestine.

6–8 is a prayer for the king, which follows 1–5 very abruptly. Unless two Psalms have been united as in 19, 22 and 57 we can only say with Duhm that it was part of the ritual of thank-offerings that the offerer should add a prayer for the king to those which he offered on his own account. We must certainly render:

> Prolong the king's life;
> May his years endure from generation to generation;
> May he dwell before JHVH for ever;
> May lovingkindness and truth guard him.

(Even Kirkpatrick questions the rendering of *man* as *appoint*, and rightly.)

8. The Targum says: "So will I pay my vows in the day of the redemption of Israel, even in the day when King Messiah is anointed to reign." This is of course a piece of mystical interpretation.

PSALM LXII.

For the chief Musician: to Jeduthun: A Psalm of David.

1 My soul waiteth upon God alone:
From him *cometh* my salvation.
2 He only *is* my rock and my salvation:
He is my defence; I shall not be greatly moved.
3 How long will ye imagine mischief against a man?
Ye shall be slain all of you:
As a bowing wall, *and* a tottering fence.
4 They only consult to cast *him* down from his excellency:
They delight in lies:
They bless with their mouth, but they curse inwardly. *Selah.*
5 My soul, wait thou only upon God:
For my expectation *is* from him.
6 He only *is* my rock and my salvation:
He is my defence; I shall not be moved.
7 In God *is* my salvation and my glory:
The rock of my strength, *and* my refuge, *is* in God.
8 Trust in him at all ⌜times; ye people,⌝

Pour out your heart before him:
God *is* a refuge for us. *Selah.*
9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie:
In the balance ⊦they go up:⊣
They *are* altogether *lighter* than vanity.
10 Trust not in oppression,
And become not vain in robbery:
If riches increase, set not your heart *upon them.*
11 God hath spoken once:
Twice have I heard this; that power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy:
For thou renderest to every man according to his work.
LXIII. 11*c* So the mouth of them that speak lies shall be stopped.

The general form of this Ps., the character of its content, *e.g.* the allusion to vanity, the leading position of its author, all suggest that it and Ps. 4 are from the same hand. The Psalmist has enemies who think him falling and would fain hasten the process; but he trusts in JHVH and appraises the wicked at their true worth. His words have some points of contact with the Wisdom literature. 1 Macc. 7 has been suggested as a chapter supplying the historical framework—a suggestion which can neither be accepted nor rejected, but noted only.

1. Ak, *surely, only, truly,* occurs 6 times in this Ps. *Only* gives the best sense.

Verses **1** and **2** occur again with variations in verses **5** and **6**. They may be a refrain or an accidental repetition. In either case the variations are textual errors.

3 *b, c,* **4** *a.* These lines may be rendered as in the text, or with Kirkpatrick and Baethgen: "How long will ye set on a man, and batter him all of you as a wall, &c.?" But as Duhm points out this violent mode of attack hardly agrees with **4** *d.*

6. *My high tower* (or *rock*) = mishgab = *stronghold* as in $59^{9, 17}$, &c.

8. *Trust in Him at all times, O people.* Am, *O people,* occurs nowhere else as a vocative. Baethgen would read *O congregation of the people,* and Duhm more probably (from 31^{15}): *Trust in Him in all your chances,* for "your times are in His hand."

9, 10. The Psalmist touches the Evangelical note—not that of Pss. 49 and 73, where rich transgressors are a stumbling-block to faith. Such men are of vanity; in the balances they kick the beam. If his fellows, hints the Psalmist, believe in the glitter of the unrighteous mammon, they will run a risk of becoming of vanity themselves.

11, 12. Two things has JHVH declared, viz. His power and His

grace = potest, vult. Therefore, He both can and He will render to every wicked man what he deserves. Cf. Prov. 24[12]. Bousset points out that in later Judaism the old conception of God's righteousness, shown in love to Israel, gives way to that which is retributive. His mercy here is impartiality; He does not torture like an Eastern despot, but dispenses justice inexorably.

So the mouth of them that speak lies shall be stopped. The verse which ends Ps. 62 wants a member, that which ends Ps. 63 has a member too many. Moreover, the latter is out of place where it is and is in place in 62[12]. Therefore, it is to be transposed with Duhm. For the sense, cf. Prov. 6[19]. R. Levi said: "The Holy One, blessed is He, saith: 'If thou hast witnessed false witness against thy neighbour, I impute it unto thee as if thou hadst witnessed against Me that I created not heaven and earth.'"

PSALM LXIII.

A Psalm of David, when he was in the wilderness of Judah.

1 JHVH, thou *art* my God; early will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee
In a dry and thirsty land, where no water is:
2 As once I saw thee in the sanctuary,
Beholding thy power and thy glory.
3 Because thy lovingkindness *is* better than life:
My lips shall praise thee.
4 Thus will I bless thee while I live:
I will lift up my hands in thy name.
5 My soul shall be satisfied as *with* marrow and fatness:
And my mouth shall praise *thee* with joyful lips:
6 [[When]] I remember thee upon my bed,
I meditate on thee in the *night* watches.
7 Because thou hast been my help,
In the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee:
Thy right hand upholdeth me.
9 But those *that* seek my soul, [[to destroy *it*]],
Shall go into the lower parts of the earth.
10 They shall fall by the sword:
They shall be a portion for ⌜foxes.⌝
11 But the king shall rejoice in God:
Every one that sweareth by him shall glory:
[[But the mouth of them that speak lies shall be stopped.]]

"If the reference of this Ps. to David is abandoned it is idle to speculate as to the author and his circumstances." Kirkpatrick. Nevertheless it must be pointed out that David was not a king when he was in the wilderness of Judah, nor was the sanctuary of *v.* 2 in existence in his time. That the Ps. was written by one who was in close relationship with the king, and that the Temple-services were being carried on in all their splendour, and that the Psalmist, as is usual with the Psalmists, was opposed by deadly foes, are the only data which his work supplies. But his subject is timeless, and his mood that of a deep religious feeling which never fails.

1. *O God, Thou art my God.* Read: *Jhvh, my God art Thou.*

Early = earnestly. But *early* (LXX) was a word which determined the use of this Ps. in the early Church as a morning song.

1 *b, c, d* is a compressed parable, and not a statement of literal fact. As the hart, or the weary traveller longs for the oasis and its well, so does the heart of man for God. Cf. (and contrast):

> Would but the Desert of the Fountain yield
> One Glimpse—if dimly, yet indeed, revealed,
> To which the fainting Traveller might spring,
> As springs the trampled herbage of the field.

2. Transpose the two clauses of R. V. and render:

> As once I saw Thee in the sanctuary,
> Beholding Thy power and glory.

I saw = the earnest gaze of contemplation. "Contemplor te animi mei oculis quasi coram in sacrario." Rosenmüller. "*Thy power and glory*" contains a reference to the ark of Jhvh's strength (132^8, 150^1), the ark "of the glory of Jhvh." The Psalmist had enjoyed the inner vision in the Temple, and the memory of it haunts him in his evil days.

3, 4. Wellhausen and Duhm transpose these two verses:

> Thus do I praise Thee all my life long,
> I lift up my hands to call on Thy Name;
> For Thy lovingkindness (chesed) is better than life;
> My lips are praising Thee.

6. *When.* Duhm deletes this as making no sense, and Wellhausen renders:

> On my couch I think of Thee,
> On Thee I meditate in the hours of night.

8 *a* says that the Psalmist holds fast to Jhvh, and **8** *b* that Jhvh responds with His succour.

9. *To destroy* = l'shôâh, which Wellhausen omits and Duhm treats as a gloss (l'Sheol) on the *lower parts of the earth.*

10. *Foxes.* Better *jackals.* The persecutors of the Psalmist shall fall on the field of battle and their dead bodies shall be meat for the beasts of the field.

11. The casual mention of the king shows that the Psalmist's cause is that of the Government and is also the cause of JHVH. To swear by JHVH is to confess His lordship. If **11***c* is to be retained then the liars whose mouth is to be stopped are the worshippers of false gods, that is, of a lie. But see 62^{12}.

PSALM LXIV.

For the chief Musician: A Psalm of David.

1 Hear my voice, O God, in my prayer:
Preserve my life from fear of the enemy.
2 Hide me from the secret counsel of the wicked:
From the noisy crowd of the workers of iniquity:
3 Who whet their tongue like a sword,
Who aim their arrows: who speak bitter words:
4 That they may shoot in secret at the perfect:
Suddenly do they shoot at him, and fear not.
5 They encourage themselves *in* an evil matter:
They commune of laying snares privily:
They say, "Who shall see them?"
6 ⌜They search out iniquities; they accomplish a diligent search:
Both the inward *thought* of every one *of them*, and the heart, *is* deep.⌝

7 But God shall shoot at them
With an arrow: suddenly shall they be wounded.
8 ⌜So they shall make their own tongue to fall upon themselves:
All that see them shall flee away.⌝
9 And all men shall fear,
And shall declare the work of God:
For they shall wisely consider of his doing.
10 The righteous shall be glad in JHVH, ⟦and shall trust in him:⟧
And all the upright in heart shall glory.

A Ps. like many others which tell of the intestine factions which were common in post-exilic times. The Psalmist's cause is that of JHVH, and it is assailed by intriguers and backbiters. But in vain is

their net spread. When they least expect it JHVH will interpose to overthrow them, and so all men shall admire the triumph of righteousness. The Ps. falls into two divisions, **1–6** and **7–10**, and its text seems to be corrupt in several passages.

1. *The fear of the enemy* = the terror which the enemy inspires.

2. For *secret counsel* and *noisy crowd* cf. Ps. $2^{1,2}$.

3 *b*. Render *They bend their arrows; (they speak) bitter words.* On the former clause Duhm remarks that it shows ignorance of war or of Hebrew! It is the darts of calumny which are feared.

6. The precise meaning is lost, and no two commentators are agreed in restoring it. The general meaning is obvious, however. The enemy plots secretly and cleverly, as well as in impious forgetfulness of God.

7 introduces the punishment of impiety.

8. The text is again corrupt.

9, 10. Render (striking out *and shall trust in him*, cf. the ending of Ps. 63):

> All men fear and proclaim the deed of JHVH:
> They acknowledge His work:
> The righteous rejoices in JHVH:
> The upright make their boast in Him.

PSALM LXV.

For the chief Musician: A Psalm: Song of David.

1 Praise ⊦beseemeth⊣ thee, O God, in Sion:
And unto thee shall the vow be performed.
2 O thou that hearest prayer,
Unto thee shall all flesh come.
3 Iniquities prevail against me:
As for our transgressions, purge thou them away.
4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee*,
That he may dwell in thy courts:
We shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* terrible things in righteousness wilt thou answer us,
O God of our salvation:
Who art the confidence of all the ends of the earth,
And of them that are afar off *upon* the sea:
6 Which by his strength setteth fast the mountains:
Being girded with power:

7 Which stilleth the noise of the seas, [[the noise of their waves,]]
And the tumult of the peoples.
8 They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it:
Thou greatly enrichest it.
⌜With the river of God⌝
Thou preparest their corn.
And this is the way in which thou preparest it:—
10 Thou waterest the ridges thereof abundantly:
Thou settlest the furrows thereof:
Thou makest it soft with showers:
Thou blessest the springing thereof.
11 Thou crownest the year with thy goodness:
And thy paths drop fatness.
12 They drop *upon* the pastures of the wilderness:
And the little hills rejoice on every side.
13 The pastures are clothed with flocks:
The valleys also are covered over with corn:
They shout for joy, they also sing.

A Ps. sung at a Jewish Harvest Festival as *vv.* 9–13 clearly show. This, the Ps. proper, is introduced by a double confession, one (*vv.* 1–4) of the blessings of communion with God which flow from public worship in the Temple; and the other (*vv.* 5–8) of His power as seen in the course and government of the world. The inscription to the Ps. is of even less value than usual, and even Perowne, Kirkpatrick and Delitzsch give it up and with Ewald refer it to the time of Sennacherib's overthrow. Baethgen is content to say that the universalistic touches in *vv.* 2, 5 and 8 show its date to be in any case after that of Deutero-Isaiah. Duhm can only say that the Ps. gives a picture of the pious Israelites' attitude towards the power of JHVH and gives no data for fixing any date. Hengstenberg as usual ties himself to the inscription. Wellhausen says merely that "the Ps. appears to have been composed for a festival."

1. *Waiteth* = dummîyâh; *beseemeth* = dômîyâh. The latter, which the LXX follow, is undoubtedly the true vocalisation. The verse shows how piety was interlocked with public worship, and what a large

place the offering of sacrifices by individuals in fulfilment of vows occupied.

2 *a*. *Thou that hearest prayer.* "The singer does not mean that one comes to God in order that He may hear prayer, but because He has heard it." Baethgen.

2 *b* is universalistic according to most with Mal. 1^{11}, but Duhm makes *all flesh* = all Israelites with Is. 66^{23}, and in *v.* **5** interprets *all the ends of the earth* as "Jews and Proselytes," and adds that it is as certain that in both places "the poet can mean Jews only, as that he assumes a certain connection of all men with Elohim, and believes in a dumb groping of the heathen after the true God."

4. *Blessed is the man whom Thou choosest* is said (1) of the priests (Num. 16^5) and (2) of any worshipper who was allowed to take his part in the Temple-worship. That worship was sacramental and carried with it forgiveness of sins (*v.* **3**) because it was a mark of JHVH's favour, and conferred the privileges enjoyed by a guest.

6 = whenever Israel prays, JHVH answers him by His terrible doings in Nature, and that *in righteousness* = in discharge of His covenant with Israel, to which He is constantly true.

7 *b*. *The noise of their waves* is apparently an interpolated gloss on *the noise of the seas.*

The tumult of the peoples. The sea is so familiar to the Jewish mind as a symbol of world-powers that the two sides of the parable are blended here. Cf. Is. 17^{12}; Rev. $17^{1, 15}$. The familiar character of this symbolism has been used even to explain the genesis of Mk. 4^{35-41} and parallels and of Mk. 6^{45-52} and parallel.

8 *a*. *Tokens, e.g.* comets, storms, earthquakes, eclipses, &c.

8 *b* = East and West rejoice together. Cf. Job 38^7. "Even Night has its own dwelling from which it comes forth at evening to cover the world." Duhm.

9 *c*. *The river of God* = the heavenly stream which shed itself as rain on the earth. So the Egyptians fabled of a heavenly Nile which had its earthly counterpart in that which fertilised Egypt.

9 *c* and **10** should be read thus:

> With the river of God.....
> Thou preparest their corn.
> And the following is the way in which Thou preparest it:
> Thou dost saturate its furrows, &c.

In this way *vv.* **9** and **10** describe the gracious influence of rain. With *Thou blessest the increase* begins a description of the growth of the seed after the winter rain, the joy of the earth wherever JHVH's footsteps tread, the rich crown of golden grain or of meadow-green, and the consequent happiness of the flocks and herds.

For the image "JHVH's paths drop fatness" cf. Wordsworth's Ode to Duty:

> Flowers laugh before thee on their beds,
> And fragrance in thy footing treads.

PSALM LXVI.

A.

For the chief Musician: A Song: A Psalm.

1 Make a joyful noise unto God, all ye lands:
2 Sing forth the honour of his name:
Make his praise glorious.
3 Say unto God, How terrible *art thou in* thy works!
Through the greatness of thy power shall thine enemies submit themselves unto thee.
4 All the earth shall worship thee,
And shall sing unto thee:
They shall sing *to* thy name. *Selah.*

5 Come and see the works of God:
He is terrible *in his* doing toward the children of men.
6 He turned the sea into dry *land:*
They went through the flood on foot:
There did we rejoice in him.
7 He ruleth by his power for ever:
His eyes behold the nations:
Let not the rebellious exalt themselves. *Selah.*

8 O bless our God, ye peoples:
Make the voice of his praise to be heard:
9 Which holdeth our soul in life,
And suffereth not our feet to be moved.
10 For thou, O God, hast proved us:
Thou hast tried us, as silver is tried.
11 Thou broughtest us into the net:
Thou laidst affliction upon our loins.
12 Thou hast caused men to ride over our heads:
We went through fire and through water:
But thou broughtest us out into a *place* ⊦of liberty.⊣

B.

13 I will go into thy house with burnt offerings:
I will pay thee my vows,
14 Which my lips have uttered,
And my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of fatlings,
With the incense of rams:
I will offer bullocks with goats. *Selah.*

16 Come *and* hear, all ye that fear God:
And I will declare what he hath done for my soul.
17 I cried unto him with my mouth,
And he was extolled with my tongue.
18 If I regard iniquity in my heart,
The Lord will not hear *me:*
19 *But* verily God hath heard *me:*
He hath attended to the voice of my prayer.
20 Blessed *be* God,
Which hath not turned away my prayer, nor his mercy from me.

Verses **1–12** are spoken by "we"; the remainder by "I." In spite of what Baethgen says *v.* **12** is a quite satisfactory ending, and *v.* **13** gives no too abrupt beginning. Kirkpatrick's plea is ingenious, according to which the whole Ps. is put in the mouth of the community represented by its leader (*e.g.* Hezekiah), who drops the plural in the second half and speaks for himself. But the difference of tone and sense between the two halves forces the conclusion that we have two independent Psalms here which were run together by the fact perhaps that the song-books of the Temple had no superscriptions originally. As to their date, Kirkpatrick and Perowne suggest Sennacherib's invasion, Baethgen a moment soon after the return from the Exile, and Duhm refers (A) to the days of John Hyrcanus or Alexander Jannæus, and merely notes (B) as a pure liturgical composition with affinities to Ps. 22.

A.

The sections of the Ps. are marked by a Selah.

1–4 are an Io Pæan. The nations are called on to hail JHVH as victor, and to come cringing to Him, as captives are represented as doing on Assyrian incised stones. Cf. Pss. 18^{44}, 81^{15}. In verse **4** we have perhaps words put into the mouths of the captives.

5–7 (cf. 46^{8}) describe JHVH's great doings for His people, especially at the Red Sea and at the Jordan (*the flood* = the river). Therefore, as what was true then is true *for ever*, let not His opponents exalt themselves. These, according to Duhm, are the enemies of the Asmonæans.

8–12 are a thanksgiving for recent delivery. The people had been tested in the fire of trouble, but their life had been preserved. JHVH Himself had brought them into temptation, but He had delivered

them from its evil. Mortal men—note the irony—had driven horses and chariots over their prostrate bodies; but JHVH had brought them out into *a place of liberty* (not *of wealth*). Cf. 18^{19}, 119^{45}.

B.

13–15 read like a formula for use at any kind of sacrificial offering. It is scarcely credible that all the animals here mentioned would be offered. Probably the formula was intended for general use, and on a particular occasion all would be omitted from it which was unsuitable.

16–20 = a statement of personal gratitude for deliverance, for JHVH'S answer to prayer, of which sincerity is named as a pre-condition. The positive and negative statement of one and the same fact in *vv.* **19**, **20** reminds us of John 1^{20}.

PSALM LXVII.

For the chief Musician: on Neginoth: A Psalm: A Song.

1 God be merciful unto us, and bless us:
And cause his face to shine upon us; *Selah.*
2 That thy way may be known upon earth,
Thy saving health among all nations.
3 Let the peoples praise thee, O God:
Let all the peoples praise thee.
4 O let the nations be glad and sing for joy:
For thou shalt judge the people righteously,
And govern the nations upon earth. *Selah.*
5 Let the peoples praise thee, O God:
Let all the peoples praise thee.
6 The earth hath yielded her increase:
God, *even* our own God, ⊦hath blessed⊣ us.
7 God shall bless us:
And all the ends of the earth shall fear him.

This Ps. rests on the promise of Lev. 26^{3-9}, and is an expansion of the priestly blessing of Num. 6^{24-26}. It appears from *v.* **6** to be motived by a plentiful harvest, and it draws the conclusion (by the laws of religious logic) that the sight of Israel's happiness is a sure means of drawing the peoples of the earth to worship JHVH, the giver of that good-fortune. To try to date the Ps. is futile—Kirkpatrick thinks of Hezekiah's age, Jennings and Lowe of the post-exilic period, and Baethgen says that its Messianic ring (= 66^{8}) relates it to Deutero-Isaiah.

1. *Be merciful* = *Be gracious*, as in 51[1]. *Bless* is used in the Ps. three times to correspond to the three-fold form of the blessing in Num. 6.

2. *Thy way* = Thy salvation, as the parallelism shows JHVH's way with His people is one of saving power.

3. *Peoples*—it is the world-peoples who shall praise JHVH when they see what His way is like.

4. *Judge* = not punish, but rule, or, as the parallel clause has it, *govern*.

5. Read *peoples* here also, and not *people*, as A.V. has it.

6. Render *The earth hath yielded her increase, and JHVH our God hath blessed us.*

PSALM LXVIII.

For the chief Musician: A Psalm of David: A Song.

The Prelude.

1 Let God arise, let his enemies be scattered:
Let them also that hate him flee before him.
2 As smoke is driven away, *so* drive *them* away:
As wax melteth before the fire,
So let the wicked perish at the presence of God.
3 But let the righteous be glad; let them rejoice before God:
Yea, let them exceedingly rejoice.
4 Sing unto God, sing praises to his name:
⊦Cast up a highway for him that rideth through the steppes:⊣
⊦Exult in⊣ JAH,
And rejoice before him.
5 A father of the fatherless, and a judge of the widows,
Is God in his holy habitation.
6 God setteth the solitary in families:
He bringeth out those which are bound with chains:
But the rebellious dwell in a dry *land.*

The War.

7 O God, when thou wentest forth before thy people,
When thou didst march through the wilderness; *Selah:*
8 The earth shook,
The heavens also dropped at the presence of God:
Yonder Sinai itself at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain,
Whereby thou didst confirm thine inheritance, when it was weary.
10 Thy congregation hath dwelt therein:
Thou, O God, hast prepared of thy goodness for the ⊦people.⊣
11 The Lord gives the word:
Great is the company of the women that publish *it.*
12 Kings of armies flee apace:
She that tarrieth at home divideth the spoil.
13 ⌜Though ye have lien among the pots,⌝
As the wings of a dove covered with silver,
And her feathers with yellow gold.
14 When the Almighty scattered kings in it,
It was *white* as snow in Salmon.
15 The hill of God *is* the hill of Bashan:
An high hill *is* the hill of Bashan.
16 Why ⊦look ye enviously,⊣ ye high hills?
On the hill *which* God desireth to dwell in:
Which JHVH will dwell *in* for ever.
17 The chariots of God *are* ten thousand times ten thousand.
[[The Lord *is* among them, *as in* Sinai, in the holy *place.*]]
18 Thou hast triumphed gloriously; thou hast led in procession thy captives:
Thou hast received tribute-gifts among men:
The rebels also shall dwell with JHVH, the God.
19 Blessed *be* the Lord, *who* daily ⊦beareth our burden,⊣
The God of our salvation. *Selah.*
20 Our God *is* the God of salvation:
And unto JHVH, our God, *belong* the issues from death.
21 But God shall wound the head of his enemies:
The hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, "I will bring again from Bashan,
I will bring *my people* again from the depths of the sea:
23 That thy foot may be dipped in the blood of *thine* enemies,
And the tongue of thy dogs in the same."

24 They have seen thy goings, O God:
Even the goings of my God, my King, in the sanctuary.
25 The singers went before,
After them the minstrels:
In the midst of the damsels playing with timbrels.
26 Bless ye God in the congregations:
⌜The Lord, from the fountain of Israel.⌝
27 There *is* little Benjamin *with* their ruler,
The princes of Judah *and* their council,
The princes of Zebulun, *and* the princes of Naphtali.

The Triumph.

28 Command, JHVH, thy strength ⊦from thy temple:⊣
[[Strengthen, O God, that which thou hast wrought for us.]]
29 ⊦To Jerusalem shall kings bring presents unto thee.⊣
30 Rebuke ⊦the wild-beast of the reeds,⊣
The multitude of the bulls, with the calves of the peoples,
⌜Submitting himself with pieces of silver:⌝
⌜Scatter thou the people *that* delight in war.⌝
31 Princes shall come out of Egypt:
Ethiopia shall soon stretch out her hands unto God.

The Epilogue.

32 Sing unto God, ye kingdoms of the earth:
O sing praises unto the Lord:
33 Cast up a highway to him that rideth upon the heavens of heavens, *which are* of old:
Who doth send out his voice, a mighty voice.
34 Ascribe ye strength unto God:
His excellency *is* over Israel,
And his strength *is* in the clouds.
35 O God, *thou art* terrible out of thy holy places:
The God of Israel giveth strength and power unto *his* people.
Blessed *be* God.

A noble Ps. of corrupt text and uncertain date. It has been assigned to any period from Joshua to Alexander Jannæus. It is, moreover, composed very largely of citations from earlier books. "It is as if the poet has felt his inability to produce so lofty a song

altogether out of his own resources, for the best and strongest passages in it are an anthology from earlier songs, some of which we still find elsewhere in the Old Testament, while others it must be presumed were once in existence elsewhere. The whole is more a skilful combination from old sources than a new work. Moreover, since many older passages are given in bare outline, the explanation is often very difficult" (Ewald). Deutero-Isaiah was known to the writer, and the Temple-services were observed. Hence the Ps. was not composed before the second Temple was built. Reuss, accordingly, fixes on the period of the struggle between the Ptolemies and the Seleucidæ (220–170 B.C.); Duhm that of Alexander Jannæus; Olshausen that of Jonathan or Simon, and Baethgen gives these dates his general approval. A war in Bashan, a victory, rebels at home, a subdued Samaria, and a united Judæa and Galilee are fixed points supplied by the Ps. itself. It has three main divisions—a Prelude, a War, a Triumph.

1 = Num. 10^{35}, the watchword of Israel's march under Moses.

2. *Smoke* is an emblem of discomfiture and *wax* of impotence.

3. The *wicked* are the heathen and the *righteous* are Israel.

4*b*. A.V. has *Extol him that rideth upon the heavens*. Sôlû, *cast up*, is used again in Is. 57^{14}, 62^{10}; cf. also Is. 40^{3}.

4*c*. R.V. has *His Name is* JAH, but render: *In* JHVH *rejoice and be glad before Him* (read shimchû, *rejoice*, for sh'mô, *His Name*) *who is the Father of the fatherless*, &c. Unless the shortened form JAH is a copyist's error (Duhm), the writer is following Ex. 15^{3}.

5, 6. JHVH is to be praised not merely because He was mighty towards the heathen, and pitiless towards the domestic foes, but merciful towards the widow and the fatherless, and the redeemer of those in exile or captivity. There seems a reference here to the work of Judas Maccabæus described in 1 Macc. 5.

7, 8 are from Deborah's song.

9, 10. The rain which came as a storm in the wilderness became a gracious shower in Canaan (JHVH's inheritance), in which Israel dwelt. In **10***b* it would be better with Duhm to read lââm *for the people* for (R.V.) leânî *for the poor*.

11. *The Lord gives the word*. *The word* = the promise of victory (Wellhausen); or the command to open the battle (Kirkpatrick); or the triumph-song which follows (Baethgen). If we follow the last, which on the whole seems best, then **12–14** give the Miriam-like song of victory. The women are introduced as celebrating the defeat of the foe with songs and dances, and in a song too (**12–18**) which is clearly reminiscent of the Song of Deborah.

12–14. Though the general sense of these verses is fairly clear, it is impossible to press any particular meaning, and **13***a* is unintelligible. But Judg. 5^{16} is clearly referred to. Duhm corrects the text and reads: "Dove-wings covered with silver and feathers of them with yellow-gold, and precious stones as snow on Salmon." He explains the wings and feathers as the richly adorned helm-crests of the conquered

Emirs. Wellhausen, on the other hand, takes the dove as an emblem of Israel, and refers the gold and silver to the spoil which Israel takes from the kings whom the Almighty made to "stumble in the night of death." But Shaddai, *the Almighty*, occurs only once again in the Psalter (91[1]), and it is more probable that there is a reference to Judges 5[18], "the high places of the field." All that is clear is that the women's song, like Deborah's, celebrates the wealth of the spoil taken.

15–17. If a war has been waged against Bashan it was natural for the poet to set Hermon with its three majestic peaks, Bashan's northernmost boundary-stone, against Israel's little Zion, little in size, but great in JHVH's favour.

Render:

A mountain of God is the mountain of Bashan,
A high-peaked mountain is the mountain of Bashan.
Why look ye enviously, ye high-peaked mountains
On the mountain which JHVH hath desired for His abode,
In which he will abide for ever?
The chariots of JHVH are ten thousand times ten thousand
(cf. 2 Kings 6[17]).

The clause "Adonai has transferred them from Sinai to His holy place" is rightly treated by Duhm as a Rabbinical gloss on Deut. 33[2] and 1 Kings 19[11].

18. The rendering of A.V. and R.V. should be compared with that of our text:

Thou hast triumphed gloriously; Thou hast led (in procession)
Thy captives;
Thou hast received tributary gifts among men;
The rebels also shall dwell with JHVH Elohim.

The last clause is rendered by Duhm, by a slight emendation of the text, *The rebels also shall be unable to remain*, which gives a more tolerable sense.

21. *The hairy scalp;* not a derisive, but descriptive clause. The flowing hair was a sign of strength, as in the cases of Absalom and Samson, and was often so worn in performance of a vow. This verse refers to Judg. 5[2]: *For that flowing locks were worn in Israel.*

22–23. The object is the person referred to in *v.* **23.** The two verses form an oracle of JHVH: JHVH said: "I will bring him from Bashan, from the dangers which threatened to engulph him, and he shall take bloody vengeance on his enemies on his return home."

24–28. The triumphal procession now shifts from Bashan to Zion. These verses may be regarded as a general description of a ritual procession. Singers, flutists, harpists, and dancers join with maidens who clash their timbrels. Israel is represented by Zebulun and Naphtali; the Southern Kingdom by Judah and Benjamin. The union of North and South "was first possible at the time of John

Hyrcanus and Aristobulus I; for at the time of Judas Maccabæus the number of Jews in Galilee was so small that Simon had to transport them to Judæa, in order to deliver them."

Verse **26** is either the song sung in procession (in which case cf. Is. 48^1 and 51^1), or the text should be corrected: *In the congregations the Leaders of the people of Israel praise* JHVH.

28 *a* should be read with LXX: *Command, JHVH, Thy strength,* and **28** *b* should be omitted as a gloss on **28** *a*. The sense is:

> Put forth Thy strength, JHVH, from Thy temple;
> To Jerusalem shall kings bring presents unto Thee.

30 *a*. *The company of the spearmen* of A.V. should be *The wild beast of the reeds.* "The wild beast of the reeds is certainly not the crocodile as representing Egypt, for Egypt is spoken of in *v.* **31** as quite friendly, and not rebuked, but invited to come" (Duhm). But, according to Baethgen and others, the crocodile or hippopotamus is meant, and reference is made to Ez. 29^3 and Job 40^{21}. But Duhm's reason seems conclusive, and we must, therefore, point to the wild boars of the Jordan valley (80^{13}) as representing the heathen inhabitants of Gadara, who gave Alexander Jannæus so much trouble.

30 *b*. *Heathen kings* = the bulls, and their followers are *the calves.* Leaders and followers.

30 *c*, *d* are admittedly corrupt in the text.

Duhm gives: *Let Thyself down among them that love Thy threshold; Give joyful news to the people who take delight in visiting Thy Temple.*

Baethgen omits *a* as unintelligible.

But Wellhausen's conjecture fits the context better:

> *Trample Thou down the lovers of lies;*
> *Scatter Thou the peoples who delight in war.*

Nestle's conjectural emendation is worthy of more consideration than Duhm gives it. Verses **29–31** refer, he says, to gifts of homage from foreign peoples, and, therefore, he would read **30** *c* as referring to Pathros with its gifts of silver.

32–36 are a conventional ending in the form of a universalistic appeal to praise JHVH. **32** and **33** *a* resemble so closely *v.* **4** that the Selah at the end of **32** (R.V.) should probably be sôlû as in **4** *b*, which then gives us:

> O sing to Adonai; cast up (a highway)
> For him that rideth, &c.

The Heavens of old = Wordsworth's "most ancient heavens" in the Ode to Duty; cf. Deut. 33^{15}.

For the Nature-power ascribed here to JHVH, cf. Ps. 29, Deut. 33^{26}, Ex. 15^{11}.

PSALM LXIX.

For the chief Musician: to Shoshannim: of David.

1 Save me, O God:
For the waters are come in unto *my* soul.
2 I sink in deep mire, where *there is* no standing:
I am come into deep waters, where the floods overflow me.
3 I am weary of my crying: my throat is dried:
Mine eyes fail while I wait for my God.
4 They that hate me without a cause are more than the hairs of mine head:
⌜They that would destroy me, *being* mine enemies wrongfully, are mighty:⌝
Then I restored *that* which I took not away.
5 O God, thou knowest my foolishness:
And my sins are not hid from thee.
6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake:
Let not those that seek thee be confounded for my sake, O God of Israel.
7 Because for thy sake I have borne reproach:
Shame hath covered my face.
8 I am become a stranger unto my brethren,
And an alien unto my mother's children.
9 For the zeal of thine house hath eaten me up:
And the reproaches of them that reproached thee are fallen upon me.
10 When I wept, *and chastened* my soul with fasting,
That was to my reproach:
11 When I made sackcloth my garment:
I became a proverb to them.
12 They that sit in the gate ⊦talk of⊣ me:
And I am the song of the drunkards.

13 But as for me, my prayer *is* unto thee, JHVH, *in* an acceptable time:
O God, in the multitude of thy mercy
Answer me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink:
Let me be delivered from them that hate me, and out of the deep waters.
15 Let not the waterflood overflow me,
Neither let the deep swallow me up,
And let not the pit shut her mouth upon me.
16 Answer me, JHVH; for thy lovingkindness *is* good:
Turn unto me according to the multitude of thy tender mercies.
17 And hide not thy face from thy servant:
For I am in trouble: answer me speedily.
18 Draw nigh unto my soul, *and* redeem it:
Deliver me because of mine enemies.
19 Thou hast known my reproach, and my shame, and my dishonour:
Mine adversaries *are* all before thee.
20 Reproach hath broken my heart; and I am full of heaviness:
And I looked *for some* to take pity, but *there was* none:
And for comforters, but I found none.
21 They gave me also gall for my meat:
And in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them:
And let their well-being be a trap.
23 Let their eyes be darkened, that they see not:
And make their loins continually to shake.
24 Pour out thine indignation upon them,
And let thy wrathful anger take hold of them.
25 Let their habitation be desolate:
And let none dwell in their tents.
26 For they persecute *him* whom thou hast smitten:
And they talk of the grief of those whom thou hast wounded.
27 Add iniquity unto iniquity:
And let them not come into thy righteousness.
28 Let them be blotted out of the book of the living,
And not be written with the righteous.

29 But I *am* poor and sorrowful:
Let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song,
And will magnify him with thanksgiving.
31 *This* also shall please JHVH better than an ox
Or bullock that hath horns and hoofs.

* * * * * * * *

32 The pious poor see *this, and* are glad:
Let your heart live, ye seekers after God.
33 For JHVH heareth the poor,
And despiseth not his prisoners.
34 Let the heaven and earth praise him,
The seas, and every thing that moveth therein.
35 For God will save Zion, and will build the cities of Judah:
That they may dwell there, and have it in possession.
36 The seed also of his servants shall inherit it:
And they that love his name shall dwell therein.

A prayer of a pious man for the help of his God against the violence, and even still more against the ridicule of his foes—the godless. As in Ps. 55, the writer may be one of the *chasidim*, who were deceived and maltreated by Alcimus. His words suggest that he had been charged with carelessness (he calls it folly himself) in the administration of the Temple revenues, and made to pay back what he had never squandered. His position was well known, and he was of sufficient public importance to become a jest for gossip and a butt for tavern song.

The words of the Ps. are frequently quoted in the New Testament, and those which describe the dejection of the writer have been frequently quoted as a prediction of the Passion of Christ. Yet "the Ps. is not prediction but description" (Kirkpatrick). Prophecy is not concerned with concrete facts, but with eternal principles, or with facts only as expression of those principles. Verse **21** was probably in the mind of the writer of Mt. 27^{34}; John 19^{28} probably refers to this Ps. John 15^{25} and 2^{17} quote it. So do Acts 1^{20}, Rom. $11^{9,\ 10}$ and 15^{3}.

1. The Psalmist is like a man drowning, or like one sinking in a morass.

2. *The floods* = Shibbôleth—the word of contention in Judges 12^{6}.

4 *b*. Ewald and Baethgen follow the Syriac in reading here: *More numerous than my bones are they who hit me causelessly.*

4 *c*–**9**. A judicial process of malversation is implied, but the shame of it is less to the Psalmist than the fear that he may injure his cause. What he had done—folly or not—had been done for the good of JHVH's house, out of the zeal he bore towards it. On the other hand, the

reproaches against JHVH were felt by the Psalmist as reproaches directed against himself.

12. *The gate*, where men gossipped as well as transacted justice.

13–18 do but repeat the nervous cry of the beginning of the Ps. The repetition emphasises the anguish.

19–21. Invective and isolation have told on the mind. The Psalmist was "Athanasius contra mundum" as he felt. *Gall* and *vinegar* are used figuratively to describe the cruel scorn offered to one who looked for sympathy. Verse **21** has somehow influenced Mt. 27^{34}, as Ps. 22^{18} has crept into Mt. 27^{35}. Χολή *gall* is used by the LXX to describe poison or wormwood.

22–28 are awful imprecations proper to the Jewish spirit, but repeated often enough in Christian history wherever Rome and Protestantism have met in deadly conflict, as they meet still, *e.g.* in Belfast, and in Rhenish Prussia.

29–31. An echo of the evangelical piety of Ps. 51. A "sacrifice of praise and thanksgiving" is better than that of an animal of the required age and "cleanness."

32–36. Duhm treats these verses as forming a separate Ps., as 22 B and 66 B, and dates it after the death of Alcimus, and the treaty struck between Bacchides and Jonathan, one consequence of which was the freeing of those Chasidim who had been imprisoned, 1 Macc. 9^{73}.

When the anâvîm see that their cause is favoured by JHVH they rejoice, and their heart is strengthened.

Peace is established, Zion at peace, Judah is rebuilt, and the ruin of war succeeded by rest and prosperity. In joy, such as filled Germany in 1866 and 1871, but more pure, the Psalmist calls on all the earth to join him in praising JHVH.

PSALM LXX.

For the chief Musician: of David: to bring to remembrance.

1 *Make haste*, O God, to deliver me:
Make haste to help me, JHVH.
2 Let them be ashamed and confounded
That seek after my soul:
Let them be turned backward, and put to confusion,
That desire my hurt.
3 Let them be turned back for a reward of their shame
That say, Aha, aha.
4 Let all those that seek thee rejoice and be glad in thee:
And let such as love thy salvation say continually,
"Let God be magnified."

5 But I *am* poor and needy:
Make haste unto me, O God:
Thou *art* my help and my deliverer:
JHVH, make no tarrying.

A second version of 40^{13-17} with a few verbal changes, such as the substitution, as is the rule in Book II., of Elohim for JHVH. The existence of two editions of a Ps. is valuable as affording evidence of carelessness in the transcription of the text, and as giving authority, therefore, for that emendation of the text on which critics have been engaged for a long time.

In 40^{13} the first word is omitted in 70^{1}; in 40^{14} *together* occurs, but not in 70^{2}; *to destroy it* of the same verse is omitted in 70^{2}; *let them be desolate* of 40^{15} appears in 70^{3} as *let them be turned back*; in 40^{17} the verb for *thinketh* is corrupted in 70^{5} into *make haste.*

These variations, which may be put down to accident, together with others which are deliberate (*e.g.* the substitution of Elohim for JHVH), serve to show that the text possessed no sacrosanct character until a very late date.

PSALM LXXI.

1 In thee, JHVH, do I put my trust:
Let me never be put to confusion.
2 Deliver me in thy righteousness, and cause me to escape:
Incline thine ear unto me, and save me.
3 Be thou my strong habitation, whereunto I may continually resort:
⊦For a house of defence⊣ to save me:
For thou *art* my rock and my fortress.
4 Deliver me, O my God, out of the hand of the wicked,
Out of the hand of the unrighteous and cruel man.
5 For thou *art* my hope, O Lord GOD:
Thou art my trust from my youth.
6 By thee have I been holden up from the womb:
⊦Thou hast been my protector from⊣ my mother's bowels:
⊦On thee do I wait⊣ continually.
7 I am as a wonder unto many:
But thou *art* my strong refuge.
8 Let my mouth be filled *with* thy praise
And with thy honour all the day.

9 Cast me not off in the time of old age:
Forsake me not when my strength faileth.
10 For mine enemies speak against me:
And they that lay wait for my soul take counsel together,
11 Saying, "God hath forsaken him:
Pursue and take him; for *there is* none to deliver *him*."
12 O God, be not far from me:
O my God, make haste for my help.
13 Let them be confounded *and* consumed that are adversaries to my soul:
Let them be covered *with* reproach and dishonour that seek my hurt.
14 But I will hope continually,
And will yet praise thee more and more.
15 My mouth shall shew forth thy righteousness
And thy salvation all the day:
For I know not the ⸢scriptures.⸣
16 I will go in the strength of the Lord GOD:
I will make mention of thy righteousness, *even* of thine only.
17 O God, thou hast taught me from my youth:
And hitherto have I declared thy wondrous works.
18 Now also when I am old and greyheaded, O God, forsake me not:
Until I have shewed thy strength unto *this* generation:
Thy power to every one *that* is to come.
19 Thy righteousness also, O God, *is* very high,
Who hast done great things:
O God, who *is* like unto thee!
20 *Thou*, which hast shewed me great and sore troubles,
Shalt quicken me again,
And shalt bring me up again from the depths of the earth.
21 Thou shalt increase my greatness,
And comfort me on every side.
22 I will also praise thee with the psaltery,
Even thy truth, O my God:
Unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee:
And my soul, which thou hast redeemed.
24 My tongue also shall talk of thy righteousness all the day long:
For they are confounded, [[for they are brought unto shame, that seek my hurt.]]

A cento Ps., and yet one of native originality. The Psalmist is not Israel (against Baethgen, Kirkpatrick, and Wellhausen), but an individual who recounts his plaints, execrations, and joys in language which had grown to be part of his natural self-expression. Jennings and Lowe speak of the poorness of his style. The text is not free from suspicion, but it indicates that the writer is not a learned scribe, but one who trusted to his own inner light—a Quaker of his time, and, therefore, a "monster," a laughing-stock, or scorn to the many. Jeremiah, as in many other cases, has been suggested as the author, but the suggestion is that, and no more.

1–3 are taken from 31^{1-3}. **3** *b*, by an obvious small change of the consonants, should be as in 31^{2c} *for a house of defence to save me.*

4–8 = an appeal for deliverance: **5** and **6** relate back to $22^{9, 10}$. *Thou art He that took me* (R.V.)—better *Thou hast been my protector. My praise shall be continually of Thee* (R.V.) should be *On Thee do I wait continually*, as in 39^{7}. **7** *a* = Deut. 28^{46}.

9–11. Old age is his enemies' opportunity.

12–13. A cento from 35^{22}, $40^{13} = 70^{1}$.

15–18. In **15** *c* read, *For I do not know the Scriptures.* In 40^{7} is a reference to a Scripture, cf. 139^{16}. Baethgen says that Jerome's *literaturas* "hardly gives a tolerable sense," to which Duhm retorts that "it gives at least something translateable." Undoubtedly the A.V. gives a "tolerable" sense, but leaves the *for* unexplained. The writer says, it seems, therefore, that he is not a learned scribe, and hence can but go in the strength of JHVH, as the early Christian prophets went in the power of the Spirit who taught them what to say. Trusting in that prophetic spirit he testifies to the public of JHVH's righteousness and salvation, as indeed he says he had done from his youth upwards, through the direct inspiration of JHVH. He begs, accordingly, that this inspiration may not desert him now he is old, but may enable him to testify still to the generation which is succeeding his own. The Psalmist may thus be not unfairly described as a Wesley, or, better still, as a George Fox, declaring that God's word required no Oxford learning to set it out.

20. The written text has *showed us*, the spoken *me*. The preference which Kirkpatrick and Baethgen give to *us* is perverse. *The depths of the earth* = a figurative expression for *the danger of death.*

21. *Thou shalt increase my greatness* is so peculiar an expression that Wellhausen leaves it untranslated, Baethgen declares it very

striking in the mouth of an individual, while R.V., Kirkpatrick, and Duhm turn it into a prayer. But the word for *my greatness* (g'dullathi) is always used of JHVH and not of man. The text is responsible for the difficulty.

22. *Holy One of Israel.* In the Psalter here and in 78^{41} and 89^{18} only, but often in Isaiah.

PSALM LXXII.

A Psalm for Solomon.

1 Give the king thy judgments, O God,
And thy righteousness unto the king's son.
2 He shall judge thy people with righteousness,
And thy poor with judgment.
3 The mountains shall bring peace to the people,
And the little hills, by righteousness.
4 He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
5 They shall fear thee as long as the sun endureth,
And the moon, throughout all generations.
6 He shall come down like rain upon the mown grass:
As showers *that* water the earth.
7 In his days shall the righteous flourish:
And abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.
9 ⌜They that dwell in the wilderness⌝ shall bow before him:
And his enemies shall lick the dust.
10 The kings of Tarshish and of the isles shall bring presents:
The kings of Sheba and Seba shall offer gifts.
11 Yea, all kings shall fall down before him:
All nations shall serve him.

12 For he shall deliver the needy when he crieth:
The poor that hath no helper.
13 He shall spare the poor and needy,
And shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence:
And precious shall their blood be in his sight.
15 [[And he shall live, and to him shall be given of the gold of Sheba:]]
Prayer also shall be made for him continually:
All day long shall he be praised.
16 There shall be abundance of corn in the earth upon the top of the mountains:
The fruit thereof shall shake like Lebanon:
And *they* of the city shall flourish like grass of the earth.
17 Blessed shall he be for ever:
His name shall be continued as long as the sun:
And *men* shall be blessed in him:
All nations shall call him blessed.

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18 *Blessed be* JHVH *the God, the God of Israel,*
Who only doeth wondrous things.
19 *And blessed be his glorious name for ever:*
And let the whole earth be filled with his glory:
Amen, and Amen.

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20 The ⌜prayers⌝ of David the son of Jesse are ended.

A Ps. in three sections. **1–7** describe the just rule of an ordinary king and its consequent prosperity; **8–11** is an insertion of a later date, which seeks to express and heighten the then Messianic interpretation of the Ps.; and **12–17** return to the theme of the first section, and restate it in different terms. It is not probable that any but an Israelitish king is the subject here any more than in Ps. 45, though Hitzig, Reuss, Olshausen, and Cheyne have interpreted it as the grateful cry of the Diaspora in Egypt in response to the beneficence of Ptolemy Philadelphus. The date of the Ps. is shown to be post-exilic by the number of its references to late literature. It is not quoted at all in the N.T.

1–2. "The judgment is God's," Deut. 1^{17}. *The king's son* = the king himself of the preceding clause = one who is no usurper, but member of a genuine dynasty. *The poor* = not the poor among the people, but the people itself of **2** *a*. Rosenmüller, Kirkpatrick, and others prefer, however, "miseri inter populum tuum." But cf. Karl Marti's remark on Is. 14^{32}: "Annivâî ammô points to a later date, and = not 'the poorest of His people,' as if another part of His dependents found no protection, but ammô forms the apposition of the subordinate noun = 'the poor who are His people,' His dependents

who are called precisely 'the poor, needy, oppressed.' Ânî is first used for this conception after the Exile; Isaiah and even Jeremiah (5^4) use ânî, ebyôn, and dol in the literal sense." Cf. Is. 29^{19}; Zeph. 3^{12}. If this interpretation be correct this Ps. is of post-exilic date.

3 = The land flourishes because of the protection afforded by law (Wellhausen). Through righteousness mountains and hills (= the whole land) is at peace.

4. *The children of the needy* in clause *b* = *the poor of the people* in clause *a*. Cf. *the sons of the strangers* in 18^4 and Eccles. 10^{17}.

5. The king it is who is to be feared, not JHVH (against Kirkpatrick).

Duhm begins the Messianic insertion with this verse, instead of with *v.* **8** (as Giesebrecht followed by Baethgen and others).

6. Duhm describes the *coming down* of this verse as of a Messianic ring, as JHVH's word "comes down" in Is. 55^{10}. But this is far-fetched. The verse is a compressed parable. As the rain.....so shall the king give prosperity.

8–11. Cf. Zech. 9^{10} (? circa B.C. 160). *From sea to sea* = Ex. 23^{31}. *The River* is the Euphrates. "Extension, not limit, is the idea conveyed" (Kirkpatrick). *They that dwell in the wilderness* = the wild Bedouins. But the word used means always desert-beasts (tzivvîm). Olshausen and Duhm read, therefore, tzârîm, *oppressors*. Cf. Is. 49^{23}; Mic. 7^{17}. *Tarshish* = Phœnician Tartessus in Spain; *isles* = the coastlands of Phœnician settlements along the Mediterranean; *Sheba* is Arabia Felix, and *Seba* Ethiopia.

12–13. The emphasis laid on *poor* = ânî, dol or ebyôn, points to a technical use of the terms. Cf. **2** and **4** above.

14 *b* = 116^{15}, 2 Kings 1^{13}, 1 Sam. 26^{21}.

15 *a* is the manifest insertion of a marginal note.

15 *b* says that the pious shall always pray for their king and daily sing his praises. The Prayer Book Version *to him* is an error.

16. The general sense is clear: Plenty of corn in the fields, plenty of inhabitants in the towns. No rural exodus, and no slums!

17. Render with the LXX: "*Blessed be he for ever.*"

His name shall be continued (Yinnon), which the Talmud rendered "His Name is Yinnon"—one of the eight mystical names of the Messiah, from which we may infer that the sense of Yinnon had been lost. **17** *c* says that men shall use his name in blessing-formulæ; *e.g.* "May God be gracious to you as to King....."

18–19 = the doxology to Book II. **19** *b* is taken from Num. 14^{21}.

20. *Prayers* = T'philloth. The LXX read *Psalms* = T'hilloth.

BOOK III.

PSALMS 73—89.

PSALM LXXIII.

A Psalm of Asaph.

1 Truly God *is* good to ⊦the upright,⊣
JHVH, to such as are of a pure heart.
2 But as for me, my feet were almost gone:
My steps had well nigh slipped.
3 For I was envious at the foolish,
When I saw the prosperity of the wicked.
4 For ⊦they are free from pains:
Healthy and well-fed is their body.⊣
5 They *are* not in trouble *as other* men:
Neither are they plagued like *other* men.
6 Therefore pride compasseth them about as a chain:
Violence covereth them *as* a garment.
7 Their eyes stand out with fatness:
They have more than heart could wish.
8 ⊦They scoff and talk of wickedness:
They talk of oppression loftily.⊣
9 They set their mouth in the heavens,
And their tongue walketh through the earth.
10 Therefore the people ⊦run after them:
And find no fault in them.⊣
11 And they say, "How doth God know?"
And "Is there knowledge in the Most High?"
12 Behold, these *are* the ungodly,
Who prosper in the world, and increase *in* riches.
13 Verily I have cleansed my heart *in* vain,
And washed my hands in innocency.
14 For every day have I been plagued,
And chastened every morning.

15 ⌜If I were to say, "I will speak thus":
Behold, I should offend *against* the generation of thy children.⌝
16 When I thought to know this,
It *was* too painful for me:
17 Until I went into the holy mysteries of God:
And understood their end.
18 Surely thou dost set them in slippery places:
Thou ⊦lettest them fall into errors.⊣
19 How are they *brought* into desolation, as in a moment!
They are utterly consumed with terrors.
20 As a dream when *one* awaketh do they become:
⊦Whose image is despised on awaking.⊣
21 Thus my heart was grieved,
And I was pricked in my reins.
22 So foolish *was* I, and ignorant:
I was *as* a beast before thee.
23 Nevertheless I *am* ⊦one favoured by thee:⊣
Thou hast holden *me* by my right hand.
24 Thou shalt guide me with thy counsel,
And afterward receive me *to* glory.
25 Whom have I in heaven *but thee?*
And *there is* none upon earth *that* I desire beside thee.
26 My flesh and my heart faileth:
But God *is* the strength of my heart, and my portion for ever.

27 ⟦For, lo, they that are far from thee shall perish:
Thou hast destroyed all them that go a whoring from thee.
28 But *it is* good for me to draw near to God:
I have put my trust in the Lord GOD, that I may declare all thy works.⟧

This Ps. belongs, with 37, 49 and the Book of Job, to a group of writings which are concerned with the problem of life after death. The description of it by Jennings and Lowe falls, if anything, short of its merits. "This Psalm for the sublimity of its poetry, the depth of its thought, and the intensity of the struggle which it portrays, may be regarded as one of the most interesting in the whole Psalter. The spiritual life, illumined by only a partial revelation, is here presented

to us in its inner conflicts. The various phases of the struggle, the misgivings expressed only to be repressed, the perplexity, the final reassurance and self-reproof, are portrayed with almost dramatic reality." The writer is "a Hebrew Pascal."

But there is even more in this Ps. than this. In Ps. 49[15] another singer had touched—but only touched—the one truth on which rests man's hope of a better life after this. "God will redeem my soul from the power of the grave, for He shall receive me." Sense fails, and reason gropes in the dark when the heart asks, "Shall I live through death?" Where both are dumb, faith speaks with certain voice: God is Spirit; I am spirit too, because I am His child. He cannot die, nor can His child. I shall live again. Resurgam. That is the certainty of Ps. 73, but expressed more confidently than in 49. The earthly life may fail (*v.* **26**), but God is the strength of the perishing. One that is able to claim Him as his strength has in that very fact the pledge of immortality. To believe that God could inspire the hope, and could not fulfil it, would be the worst atheism, the contradiction of Faith, for faith means "holding fast to unseen goodness," and that goodness which gave an instinct and withheld its object would be no goodness, but a deceit.

The Ps. falls into three divisions:

1–14 state the problem set by the prevalence of prosperous wickedness.

15–22. The reaction in the singer's mind when he thought on a complementary group of facts.

23–26. The solution of faith.

27–28. These last two verses are irrelevant and inconsequent additions.

1. L'yis'râêl *To Israel*, and Layyâshâr êl *To the upright God*, are almost the same in Hebrew letters. If we adopt the latter we secure a precise parallel without doing any violence to the text. The Psalmist states his faith by anticipation, before he commits himself to the gloom of triumphant evil, and that faith is that moral uprightness and purity of heart are pleasing to JHVH, who will, therefore, somehow bring their possessor victorious out of the dark and desperate fight. The mention of Israel would have no pertinence in this connection (Duhm).

4. There is no question of a euthanasia here, but of prosperity during life. By separating l'môthâm = *in their death* into lâmô thâm and then taking thâm, *healthy*, with the next clause, we get an excellent and certain meaning. Ûlâm, *their strength* (R.V.), is of uncertain meaning. Duhm makes it *belly*, but most others *body*.

8. Again we must divide the words between the clauses differently. Ôsek, *oppression*, belongs to **8** *b*. See R.V.

9. The idea is not that they have spoken against high heaven (against Baethgen), but that they talk with the conceit of the self-satisfied man as if they knew everything in heaven and earth, and needed not that anybody should teach them. The purse-proud are ordinarily satisfied with themselves all round.

10 in R.V. conveys no meaning. The rendering in the text is obtained by a very slight orthographical correction. The meaning is that of the line of Phædrus (II. 3, 7) quoted by Hitzig, "Successus improborum plures allicit."

11. Elyôn, *the Most High*, was a favourite name for God in prophetic circles, and emerges at a time when JHVH's transcendency was asserted against the gods of the nations. "As for our God He is in heaven" (115^3). The proof that JHVH is not a God that knows is adduced by the prosperity of the wicked: "Look at them," is the thought, "how they succeed. How then can God know what is going on here below?" This leads to the further thought:

13–14. Since wickedness is no barrier to happiness, of what avail to live religiously, to keep the heart pure, and to foster a tender sensitiveness which lays a man open to all the pains of life? Selfishness dulls the feelings; piety brings with it the capacity for being plagued every day and chastened every morning. But why cultivate this higher life if JHVH does not know?

For *all the day long* of R.V. read *every day* on account of both sense and balance of clauses.

15. The text is corrupt, and no two commentators agree as to its emendation. The simplest is Baethgen's, who omits the im, *if*, as a dittography from the preceding verse, and secures a positive instead of a conditional statement. In this case the sense is: "So did I say, so did I speak, and in so speaking I sinned against my fellows." It is the thought of the duty he owes to his brethren who are the upright and pure-hearted of *v.* **1** which prevents the singer from adopting the cynical philosophy of the worldling. This practical basis for a moral view of history is precisely that which modern thought prefers to lay down. Luxury, impurity, and arrogance are sins because they are breaches of the law which says "Thou shalt love thy neighbour as thyself."

17. Mik'd'shêi-el = R.V. *Sanctuary of God.* But the plural is against this rendering (cf. 84^1), and even if *sanctuary* were the correct interpretation, yet it would be an inner revelation given there which was the centre of the thought, not the sanctuary itself. But does the Psalmist expect the solution in the future? or has he received it already? The older commentators, and also Hitzig and Duhm, take the former, and most moderns the latter. Hitzig refers to Wisdom (2^{22}) and sees in the mystery "the secret purpose which God pursued in the prosperity of the sinner." Duhm emphasises the fact that it was "the mysteries of God" which the singer entered into, as distinct from those of any heathen deity (*e.g.* those referred to in Is. 65^5, 66^{17}). He has in favour of his theory the fact that the Psalmist proceeds to set out Death as holding the key of the dark chamber, and that Apocalyptic writers (of whom the writer of Daniel was not surely the first) were occupied with the mysteries of the new æon. "In distinction from the Messianism of the Prophets, Apocalyptic means not a continuation but a catastrophe, not a conclusion but an antithesis, not a strengthened

earth-life, but a judgment on the past, and a new start; it is not a *finale* which takes up the earlier refrain, but a new song sung by a higher choir" (Baldensperger, *Das Selbstbewusstsein Jesu*, 1903, p. 174). It was a "mystery" of this sort which gave the Psalmist the clue to his riddle. He is clearly no legalist, still no Sadducee; his standpoint is not that of the sceptical author of Ecclesiastes, but that of the numerically insignificant group which found its food in Apocalyptic visions—out of which, according to His education, Christ came.

17 *b*. Cf. Deut. 32^{29}.

18. "The immortal gods are wont to allow sometimes greater prosperity and longer impunity to those whom they wish to punish for their sins, in order that the change of fortune may make them feel their punishment the more." Cæsar, *De Bell. Gall.* I. 14. Cf. Ps. 92^{7}.

18 *b*. L'nashshûôth = R.V. *destruction*. Baethgen *ruins*. With Ewald, derive the word from nâshâ, *to deceive*. It is self-deception—that of the N.T. Pharisees—which is probably meant. They are on the "broad way," but are self-deceived as to its end.

20. R.V. *So, O Lord, when Thou awakest*, &c., gives no good sense. For Adonai, *O Lord*, read yih'yû, *they become*, and take this word with **20** *a*. The godless life is but a dream from which man awakes in eternity to shame and everlasting contempt (Dan. 12^{2}).

22. B'hêmôth = a rhinoceros. The Psalmist was as a beast who stands gazing at the beauties of nature and sees them not.

23–26. The singer now turns to his own unshaken personal faith. He is a châsîd (this must surely be the true reading in place of thâmîd in **23** *a*), and therefore safe under JHVH's care, held by His hand. During life he is guided; after this life he will be glorified. This is plainly the meaning; the antithesis is so marked that those who take kâbôd adverbially are clearly wrong. It is an adverbial accusative (Duhm), or an accusative of direction, or of the goal after a verb of motion (Baethgen). The stories of Enoch and Elijah were not to be repeated, perhaps, but yet they stood as opening out unknown potentialities. (The same verb lâkach is used in **24** *b*, as in 49^{15}.)

The earthly life (*v.* **26**) might fail, but when it does it will leave God and the soul in close embrace. That was the Psalmist's hope; no greater is the Christian's.

27, **28** are barnacles. **27** is a verse from, perhaps, Hosea or Jeremiah. **28** is atomistic. That the LXX has yet another clause shows both that the text has been exposed to chance, and that it was not always regarded as sacrosanct.

PSALM LXXIV.

Maschil of Asaph.

1 O God, why hast thou cast *us* off for ever?
Why doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, *which* thou hast purchased of old:
[[The rod of thine inheritance, *which* thou hast redeemed;]]
This mount Zion, wherein thou hast dwelt.
3 Lift up thy feet unto the perpetual desolations:
Even all *that* the enemy hath done wickedly in the sanctuary.
4 Thine enemies roar in the midst of thy congregations:
They set up their ensigns *for* signs.
5 [[*A man* was famous according as he had lifted up axes upon the thick trees.]]
6 But now the carved work thereof
They break down with axes and hammers.
7 They have cast fire into thy sanctuary,
They have defiled *by casting down* the dwelling place of thy name to the ground.
8 They said in their hearts, Let us destroy them together:
They have burned up all the synagogues of God in the land.
9 We see not our signs:
There is no more any prophet:
[[Neither *is there* among us any that knoweth how long.]]
10 O God, how long shall the adversary reproach?
Shall the enemy blaspheme thy name for ever?
11 Why withdrawest thou thy hand, even thy right hand?
Pluck *it* out of thy bosom.
12 Thou, JHVH, art our King of old,
Working salvation in the midst of the earth.
13 Thou didst divide the sea by thy strength:
Thou brakest the heads of the dragons in the waters.
14 [[Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.]]
15 Thou didst cleave the fountain and the flood:
Thou driedst up mighty rivers.
16 The day *is* thine, the night also *is* thine:
Thou hast prepared the light and the sun.
17 Thou hast set all the borders of the earth:
Thou hast made summer and winter.
18 Remember this, *that* the enemy hath reproached, JHVH,

And *that* a foolish people hath blasphemed thy name.
19 O deliver not the soul of thy turtledove ⊦to the wild-beast :⊣
Forget not the congregation of thy poor for ever.
20 ⊦Look on the arrogant for they are full :
The caves of the earth are abodes of violence.⊣
21 O let not the oppressed return ashamed :
Let the poor and needy praise thy name.
22 Arise, O God, plead thine own cause :
Remember how the foolish man reproacheth thee daily.
23 Forget not the voice of thine enemies :
The tumult of those that rise up against thee increaseth continually.

Since Hitzig published his *Die Psalmen* 40 years ago a general agreement has been arrived at that this Ps. is a product of the times of Antiochus Epiphanes, or to be more precise, describes the situation in Judæa of circa B.C. 168–165. It is true that Hitzig lays considerable stress on the clause **9** *b*, *There is no more any prophet*, as being decisive against the only competing date (that of B.C. 588, the date of the Chaldæan catastrophe), while Duhm deletes it as a mere gloss. But the nature of the desecration of the Temple described in *vv.* **4–8**, and the allusion to synagogues (not to be explained away as prophet-schools, or as Rabbinical schools), together with the fact that the description of the adversary and his doings exactly fits in with the Syrian date, leave no room for reasonable doubt as to the accuracy of the Maccabean date. It is not too much to say that this Ps. has the value of a historical document which may be used to confirm the story in 1 Macc. 4, 2 Macc. 8, and not merely to illustrate it.

The one singular point of the Ps. is the ground of the Psalmist's complaint to JHVH. Where we should have expected—especially from a châsîd—an appeal to the chesed and the truth of JHVH, we have an appeal to His creative power. Yet the singularity is quite easy to understand. By the time of the Maccabees JHVH's *mercy and truth* were taken for granted, but their keenness had been blunted by the emphasis now laid on JHVH's transcendence. He was God of gods and Lord of lords; He was too holy to mix with mortal men. If He stooped to earth at all it was through some intermediary, angel, or theophanic agent. Especially was the Law becoming the one medium in orthodox circles—and the sufficient veil—between JHVH and His people. His transcendency had made Him an awful being, and awe was suggestive of power rather than of tenderness. This attitude of the Psalmist is reflected in his song, and hence the Ps. becomes a historic witness for one side at least of the piety of the time.

1 *b*. *JHVH's flock*. Cf. 79^{13}, 95^{7}, 100^{3}.

2 *b*. After *redeemed* Duhm inserts from Ex. 6^{6} *with outstretched*

arm. He then begins the next clause with (*See*) *the tribe of thine inheritance.* But it seems more natural to put the metre straight by omitting **2** *b* as another of the many glosses which have crept into the Psalter.

Êdhâh, *congregation* = συναγωγή (LXX) and ἐκκλησία (Acts 20^{28}). See Hort, *The Christian Ecclesia*, pp. 13–15.

3 = an invitation to come and walk round the ruins to see what cause the "congregation" of Israel has to pray for His help. The adjective *perpetual* is hyperbolic.

4–8. The devastation is described in detail. The axe was at work on the doors as if men were cutting down trees in a wood; the ornaments were smashed, just as "images" were in A.D. 1536–1539; some part of the Temple was set on fire—perhaps the woodwork which had been cut down with axes and bills; the sanctuary was wholly (= to the ground) defiled, not only by the entrance of the unhallowed feet of the heathen, but also by the setting up of their ensigns. These may have been their own idols, or altars ("the abomination of desolation," Dan. 8^{13}). Duhm suspects *vv.* **5** and **6** to be an early insertion on account of their prosaic character.

9. Duhm, following Bickell, extrudes **9** *b* on the ground that in the Maccabean troubles men were clearly not of the opinion that the age of the Prophets was over. But what 1 Macc. 4^{46}, 14^{41} say is not that the age was over but that just then there were no prophets, which is precisely what this verse says. But **9** *c* has much more the air of a gloss, and as the verse is overcrowded it would seem better to omit the last clause. Besides a gloss follows, as a rule, not precedes what it professes to explain. The *how long?* of the gloss is reminiscent of the similar question in Dan. 8^{13}. Indeed the Ps. and that chapter in Daniel have many points in common. The *signs* of Israel which were no more to be seen were the Law, the sacrifices, the Sabbath, Circumcision, &c.

11. Cf. Lam. 2^3.

12. The LXX justify the *our King*, and *Thou* JAH for *Elohim* is probably the correct reading. *In the midst of the earth.* Cf. Ex. 8^{22}.

13–17. An appeal to JHVH's power as shown in the wonders of creation—not in the deliverance from Egypt. The sea that was divided was the primæval sea (Gen. 1^6); the dragons were the monsters of the deep, tamed by JHVH's power (**14** is, according to Hitzig, an interpolation, and **14** *b* is in its present form without any certain meaning. Cf. 8^2; Is. 51^9; Job 7^{12}, 9^{13}, 26^{12}). In **15** again the reference is not to the drying up of the Jordan as an event in history, but to the power of JHVH in nature, as in 104^{10}. In **16** we have the work of the fourth day of Creation and in **17** the promise to Noah in Gen. 8^{22}. *The borders of the earth* are the boundaries which the sea cannot transgress, Job 38^8.

18–23 take up the prayer; since JHVH's power is so great, and since His enemies blaspheme, let Him arise and deliver His poor and needy people.

18. Olshausen and Baethgen render: *Think on what has just been*

said; The enemy reproaches, &c. Duhm (also Hitzig) says that *Remember this* has no connection with what follows, and emends the text from z'kôr zôth *think of this* to b'kol zôth *in spite of this.* In 18 *b* *a foolish people* suggests irresistibly the play on the name of Antiochus Epiphanes (= Antiochus Epimanes).

19. *Turtledove.* The dove was a symbol of Israel often in the Talmud, but the history of the evolution of the symbol has not survived. But cf. 84^3. In Daniel the world-kingdoms are symbolised by beasts; that of the saints by one in human form. The variation here which gives *a dove* for *one like unto a son of man* in no way negatives a connection of the two passages.

20. By a very slight change of b'riôth *the fat ones* for b'rîth *the covenant,* by taking *they are full* in 20 *a* instead of 20 *b*, the verse acquires a sense and connection which it lacks in the R.V. The *hiding-places* are probably those to which the chasîdîm had fled. The word *abodes* is not to be taken prosaically. 1 Macc. 1^{53}; Is. 42^{16}.

22. Nâbhâl, *foolish man* = Antiochus Epimanes.

23 *b* = the rioting in the Temple and Jerusalem.

PSALM LXXV.

For the chief Musician: Al-taschith: A Psalm of Asaph: A Song.

1 Unto thee, O God, do we give thanks,
We give thanks ⊦and call upon thy name:⊣
We tell of thy wondrous works.

JHVH speaks.

2 ⊦"Though I set a time of delay⊣
I will judge uprightly.
3 Though the earth and all the inhabitants thereof are dissolved:
I hold up the pillars of it. *Selah.*
4 I say unto the fools, 'Deal not foolishly':
And to the wicked, 'Lift not up the horn:
5 Lift not up your horn against Him on high:
Speak *not* ⊦against the Rock.⊣
6 For neither from the east, nor from the west,
Nor from the hills.....'"

The Psalmist speaks.

7 God *is* judge:
He putteth down one, and setteth up another.

8 For in the hand of JHVH *there is* a cup, and the wine is red:
It is full of mixture; and he poureth out from this to that:
The dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.
9 But I will ⊦rejoice⊣ for ever:
I will sing praises to the God of Jacob.
10 All the horns of the wicked also will ⊦he⊣ cut off:
But the horns of the righteous shall be exalted.

According to Hitzig 1 Macc. $2^{47\,ff.}$ is a historic parallel to *vv.* 4 and 5, and 1 Macc. $3^{10\,ff.}$ gives the historic occasion which gave this Ps. birth. Moreover he selects Judas Maccabæus as the author, and holds it for certain that it is a song of victory, and that it was given its present place with Ps. 76 as an antithesis to Ps. 74. Duhm, on the other hand, regards it as a Ps. of somewhat artificial feeling, and stilted style, in which the author tries to calm the impatience of those who were growing tired of waiting for an eschatological change for the better. He is correct in his depreciation of the style: the abrupt way in which JHVH is introduced as speaker in *v.* 2 is faulty from the literary point of view, and the connection of thought, though to be discovered, is obscure. The text has suffered more than that of most Pss., but can be emended with some confidence.

1*b*. *For Thy name is near* = v'kârôb sh'mechâ; read instead v'kârânû bish'mechâ, *we call upon Thy name*. Similarly (in 1*c*) by a nûn losing its place *Men tell* should be emended into *We tell*.

2–3 are words put without any warning into the mouth of JHVH. The sense is clear enough where the whole context is borne in mind. It is that of Hab. 2^{3} (cf. Ps. 102^{13}; Dan. 8^{19}). The judgment "is yet for an appointed time, but at the end it shall speak and not lie: though it tarry wait for it; because it will surely come, it will not tarry." Though the earth be convulsed, yet JHVH sitteth above the storm. Pss. $46^{5,\,7}$, 29^{10}. The kî in 2*a* introduces a concessive clause and governs 3 also. The Selah at the close of *v.* 3 suggests the closing of the words of JHVH. So Baethgen. Most commentators however make them run to the end of *v.* 6.

4. As Johnson said once to Boswell, "Let us be serious, for here comes a fool."

The horn. Cf. Deut. 33^{17}. The image is taken from nature. As a wild bull of Basan when he throws his head aloft in conscious strength or ferocity so is the arrogant man. *To lift up the horn* (= "to lift up the head" in 83^{3}, Job 10^{15}) occurs here for the first time in the Psalter and again in $89^{17,\,24}$, 92^{10}, 148^{14}. Cf. 1 Macc. 2^{48}; Job 16^{15}.

5. In 5*b* the *with a stiff neck* of R.V. is rendered by the LXX *against God*, and since they translate tzûr, *rock*, as a divine title by *God* as a rule, they must have read batztzûr instead of b'tzavvar.

Usage is in favour of this reading. But in that case the parallelism of Hebrew poetry requires a similar idea in 5 *a* and therefore lammârôm (R.V. *on high*) must be given as above.

6 is a sentence containing the protasis, but not the apodosis. The Targum saw here an enumeration of the four quarters of the heaven; hence midbâr (= the desert of the south) and hârîm (= the hills, *i.e.* of the north) are to be regarded as definitions of place put side by side without grammatical connection. The R.V., *lifting up*, for hârîm is a desperate expedient to fill a hiatus.

7 = the delayed judgment promised in 2. The wicked are put down; those true to JHVH are lifted up.

8 seems to contain two distinct ideas, viz. the cup of fate, and the cup of judgment, or rather, the ancient cup of fate has received an ethical use. It is a cup which foams, and is mixed with roots of all sorts, and JHVH pours it out to this nation and to that in their turn (mizzeh lâzeh, following LXX; cf. Jer. $25^{17, 28}$). But for "the wicked of the earth" (almost a technical term in opposition to "the meek of the earth," 76^{10}; cf. 101^{8}) the dregs alone are reserved. Hitzig sees in sh'mâreyâh (dregs) a play on the word Samaria, 1 Kings 16^{24}.

9. For *I will declare* of R.V. = aggîd read âgîl, *I will rejoice*.

10. If the first person of R.V. is retained then we may perhaps assent to Duhm's picture of Judas Maccabæus brandishing his sword as he threatens to do what his history records that he did. Rosenmüller and Ewald, however, regard Israel collectively as the speaker. Olshausen thinks that God is. The simplest course is to correct the first person into the third.

PSALM LXXVI.

For the chief Musician: on Neginoth: A Psalm of Asaph: A Song.

1 In Judah *is* God known:
His name *is* great in Israel.
2 At Salem also is his tabernacle,
And his dwelling place in Zion.
3 There brake he the arrows of the bow,
The shield, and the sword, and the battle. *Selah.*
4 ⊦Fearful art thou [[and excellent]] from the eternal hills.⊣
5 The stouthearted are spoiled, they have slept their sleep:
And none of the men of might have found their hands.
6 At thy rebuke, O God of Jacob,
Both the chariot and horse are cast into a dead sleep.
7 Thou, *even* thou, *art* to be feared:
And who may stand in thy sight ⌜when once thou art angry?⌝
8 Thou didst cause judgment to be heard from heaven:

The earth feared, and was still,
9 When God arose to judgment,
To save all the meek of the earth. *Selah.*
10 All the nations of men shall praise thee:
The remainder of them shall feast thee.
11 Vow, and pay unto JHVH your God:
Let all that be round about him bring presents unto Him that is on high.
12 He shall cut off the spirit of princes:
He is terrible to the kings of the earth.

JHVH has manifested Himself in Judah, routed the foe, ended the war, crippled the enemy. How terrible is He, and how politic it would be for the surrounding nations to pay Him homage through gifts to His people!

The Ps. is akin to 46 and 48, was written somewhere about B.C. 168, and celebrates one of the Maccabean victories, before defeat had introduced any doubt of the ultimate issue into the hearts of the chasidîm. In tone, and here and there in phraseology, it resembles apocalyptic literature. Hitzig refers 75 to the overthrow of Apollonius, and this to the defeat of Seron (1 Macc. $3^{15 ff.}$). In favour of this identification is the fact that the suddenness of the attack deprived Seron's army of its superiority (5), and that the battle was fought on the hills whence Seron was driven into the plains.

1. *Is known*, nôdâ = 48^{3}. The doubt as to JHVH's personal presence in their midst, which the developed doctrine of His transcendency had suggested, had been dissipated by the recent victory. See Introduction to 74.

2 = in spite of the occupation of Jerusalem by the Syrians, Seron's defeat had proved that JHVH still dwelt in it. Not only had Salem and Zion *become* His abode in ancient days, they *were* so still.

3, 4. Hitzig transposes these verses, so as to get a better sense for shâmmâh, *there*, in *v.* 4. Duhm reads shâm hish'bîth for shâmmâh shibbar, a slight change which makes the verb fit better its triple object. Shâm either (*a*) means that Jerusalem was where the fight took place, or else (*b*) it must be rendered as = mishshâm, *from those*. (*a*) would, of course, exclude Seron's defeat.

The arrows of the bow. Jerome renders "volatilia arcus" (cf. 91^{5}). Rish'phêi, *arrows*, is literally *flames*, and is the name of the Phœnician sun-god = Phœbos Apollo. Arrows and lightning are interchangeable as figures of speech.

4. Nâôr = *glorious* (R.V.) must be emended by nôrâ, *fearful*. The word occurs again in 8 and 13 and in Ex. 15^{11}. *The excellent* (R.V.) = addîr is a gloss on nôrâ, which the differences among the older interpreters show to have been a stumbling-block.

From the eternal hills. The R.V. *mountains of prey* is justified by the Hebrew text. But Hitzig is doubtless right in regarding tereph (*prey*) as a gloss for ad (*eternal*)—especially as the LXX read the latter word, and it has also the double meaning of *prey* and *eternal*. Cf. Hab. 3^6; Gen. 49^{27}.

5 fits exactly the condition in which Seron's army found itself when taken by surprise, and unable to use their arms. Hitzig quotes Sallustius, *Jugurtha*, c. 99: "Neque fugere, neque arma capere, neque omnino facere aut providere quicquam poterant."

6. *Chariot and horse*, by metonymy for their riders. Qy. Were chariots in use in the Syrian Wars?

7*b*. The M.T. can be supported by analogy with Ruth 2^7 and Jer. 44^{18}, but Grätz, Nöldeke, and Duhm read miôz for mêoz = *for the strength of thy anger*.

8. The transcendency of JHVH asserts itself against the indwelling in Jerusalem of **1–3**.

9*b*. Cf. 75^{8c}.

10*a* has in R.V. an improbable sense and **10***b* no sense. The thought seen in **10***a* that "he laughs best who laughs last" is of course, as Ewald holds, simple enough, but what is meant by JHVH being "girded with the residue of wrath"? The LXX put us on the right track. They read *shall feast thee*. Who? Surely the surrounding peoples of **11**. But ummôth, *nations*, is then a natural correction of chamath, *wrath*, which satisfies the context as no other explanation yet suggested does. So elated were the Maccabeans that they were not content with liberty of prophesying and worshipping; they looked to political supremacy even over the surrounding nations. When that expectation was the leading aim of the Asmonæan rulers—and it became so even in the days of Judas—the religious movement had become of the earth earthy.

11*b*. For lammôrâ, *him that ought to be feared* (R.V.), I propose (following 75^{5a}) to read lammârôm, *him that is on high*. In 56^2 A.V. (but not R.V.) translates Mârôm *O Thou most High*. (Duhm would read l'nôrâ—see note on **4** above.)

The whole Ps. is noteworthy for its eschatological colouring (as indeed are 73 and 75), and forms a link between the prophetic teaching of a Kingdom of God to be set up on earth, and the apocalyptic of a Kingdom of the other world, to be introduced by a decisive world-judgment.

PSALM LXXVII.

For the chief Musician: to Jeduthun: A Psalm of Asaph.

1 I cry unto God with my voice, *even* unto God with my voice,
that he may give ear unto me.
2 In the day of my trouble I seek the Lord:
My ⊢hand is stretched out⊣ in the night, and ⊢slacks⊣ not:

My soul refuses to be comforted.
3 I remember God, and am troubled:
I complain, and my spirit is overwhelmed. *Selah.*
4 Thou holdest mine eyes waking:
I am so troubled that I cannot speak.
5 I consider the days of old:
The years of ancient times I call to remembrance.
6 [[My song in the night:]]
I commune with mine own heart:
And my spirit makes diligent search.
7 Will the Lord cast off for ever?
And will he be favourable no more?
8 Is his mercy clean gone for ever?
Doth *his* promise fail for evermore?
9 Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies? *Selah.*
10 And I said, This *is* my infirmity:
⊦That the right hand of the Most High has changed.⊣

11 ⌜I will remember the works of JHVH:
Surely I will remember thy wonders of old.
12 I will meditate also of all thy work,
And talk of thy doings.⌝
13 Thy way, O God, ⊦was in holiness⊣:
Who *is so* great a God as *our* God?
14 Thou *art* God: thou doest wonders:
Thou hast declared thy strength among the peoples.
15 Thou hast with *thine* arm redeemed thy people,
The sons of Jacob and Joseph. *Selah.*

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16 The waters saw thee, O God,
The waters saw thee; they were afraid:
The depths also were troubled.
17 The clouds poured out water:
The skies sent out a sound:
Thine arrows also went abroad.
18 The voice of thy thunder *was* in the heaven:
The lightnings lightened the world:

The earth trembled and shook.
19 Thy way *is* in the sea,
And thy path in the great waters,
And thy footsteps are not known.

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20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

There is no apparent reason for the conclusion of Baethgen (he speaks of it as a recognised fact), Hitzig and others that the "I" of this Ps. is the people of Israel. Olshausen is more cautious in his remark that it has "a thoroughly national attitude." As in similar cases I take it to be first an individual utterance, that is to say, of one who spoke for himself—but for his larger self, that which embraced his people as a living part of his own personality. Afterwards when the authorities were drawing up a Hymn Book they adopted such privately composed hymns as seemed to them capable of a corporate application, just as we do nowadays. But even a modern hymn writer when he puts his own feelings into verse feels always that they are valuable only in so far as they are typical, that is, so far as he himself has a representative character. The difference between this standpoint and that of Baethgen is more important than it seems. *Mutatis mutandis* it lies at the root of the divergence between the Roman and the Protestant systems. In the Ps. before us, at any rate, is no single expression which compels us to put the corporate authorship in the first place.

The singer is in dire straits, and finds his only consolation in the thought of the great deeds of JHVH in the past. These two contrasted thoughts fill *vv.* **1–15** and **20**. Verses **16–19** are an interpolation, for which Hab. $3^{8,10,11,15}$ provided the material. Perhaps they occupy the place of a conclusion which has somehow been lost.

Pss. 75 and 76 go together as songs of victory—the only songs of the kind in Book III. 74 and 77 also go together as songs of affliction.

1. The cohortative verb shows that the singer is not saying what he has done, as A.V. says, but what he will do, or, better still, what his custom is and will be.

2. *In the day*, and *in the night* are excised by Duhm as overloading the verse and as being favourite additions by later hands. But the text in **2** and **3** is very difficult, and its correction must be a matter of pure conjecture. Duhm's proposal is to correct these two verses by the aid of **11** and **12**, on the supposition that **2** and **3** stood on the same level in one column as **11** and **12** in another, and that they have become mixed. But his emendations want in certainty what they have in interest. Perhaps the best resource is to follow Olshausen in transferring *v.* **5** to follow *v.* **9**. But this still leaves the main difficulty unsolved.

5. *I call to remembrance* = ez'kêrâh certainly belongs to **5** *b* as in the text. *The years of ancient times do I call to remembrance.* Then "*my song in the night,*" which, as it stands in R.V., hardly seems to have any meaning, must be omitted as extra sensum.

7–9 state the question into which **6** *b* says diligent search was made = Will JHVH do again what He did in days of yore? He was gracious and merciful then; will He be so again? We seem to be admitted into the searchings of heart of a man who would fain cling to the old truth of JHVH's presence in the midst of His people, but is crushed by the new doctrine of His transcendency. The sting of his doubt lies in the suspicion that JHVH's sympathy, once so nearly and clearly shown, has been taken away because He has had enduring cause to "shut it up." We perhaps, as students of history, may rather conclude that the new doctrine had sapped the old, but had not yet so fully established itself as to have supplied such an answer as Messianism soon learned to give.

10. Having considered the case the Psalmist says much what Hamlet did in the words: "The time is out of joint." Whatever the cause, it is my misfortune that the right hand of the Most High is no longer manifested as it used to be.

11, 12. See note on **2** and **3** above.

13. R.V. *in the sanctuary* for bakkôdesh does not fit the context. It is JHVH's wonderful doings in the past that is the general thought in these verses. "The presence of JHVH made the time in the wilderness a continuous act of worship."

13 *b* should surely be rendered:

What god is great as JHVH is?

14 *a.* It is still JHVH's power, not as in earlier (and later) times His kindness, which is the stay of the sufferer. The clause suggests Elijah's challenge "*If JHVH be God, follow Him,*" 1 Kings 18^{21}, and the Mussulman's *There is no God but God.*

With Wellhausen omit the article before *God* (hâel) and read *Thou art God.*

15. *Jacob and Joseph* = Israel and Judah = the whole nation. So in Obad. 18. But cf. note, 81^{5c}.

16–19 are admittedly foreign to the rest of the Ps. They read as a fragment of a hymn of JHVH's power in Nature, inserted here as an elaboration of **14** *a.* That the storm was regarded in early days as JHVH in His manifestation is shown by many passages, *e.g.* Ps. 29, and the wonders attending the giving of the Law on Sinai. If any historical occasion is referred to here its record has been lost. But it is perhaps a poetic setting of JHVH's traditional Self-revelation in the thunderstorm—a compressed Ps. 29.

20 follows on **15** immediately, but is a very abrupt ending. We should expect a final appeal based on the recital of JHVH's wonders. Its absence gives cause for suspicion that the text has suffered by curtailment, as well as in other ways.

PSALM LXXVIII.

Maschil of Asaph.

1 Give ear, O my people, *to* my law:
Incline your ears to the words of my mouth.
2 I will open my mouth in a parable:
I will utter dark sayings of old:
3 Which we have heard and known,
And our fathers have told us.
4 We will not hide *them* from their children,
Shewing to the generation to come the praises of JHVH,
and his strength and his wonderful works that he hath done.

5 For he established a testimony in Jacob,
And appointed a law in Israel, which he commanded our fathers,
That they should make them known to their children:
6 That the generation to come might know *them*, *even* the children *which* should be born:
Who should arise and declare *them* to their children:
7 That they might set their hope in God,
And not forget the works of God,
But keep his commandments:
8 And might not be as their fathers,
A stubborn and rebellious generation:
A generation *that* set not their heart aright,
And whose spirit was not stedfast with God.
9 The children of Ephraim ⊢were a treacherous bow:⊣
They turned back in the day of battle.
10 They kept not the covenant of God,
And refused to walk in his law:
11 And forgat his works,
And his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers,
In the land of Egypt, *in* the field of Zoan.
13 He divided the sea, and caused them to pass through:
And he made the waters to stand as an heap.

14 In the daytime also he led them with a cloud,
And all the night with a light of fire.
15 He clave rocks in the wilderness,
And gave *them* ⊦water as rivers in the desert.⊣
16 He brought streams also out of the rock,
And caused waters to run down like rivers.

17 But they sinned yet more against him:
They provoked the Most High in the wilderness.
18 And they tempted God in their heart:
They asked meat for their lust.
19 Yea, they spake against God:
They said, "Can God furnish a table in the wilderness?
20 Behold, he smote the rock, that the waters gushed out,
And the streams overflowed:
Can he give bread also?
Can he provide flesh for his people?"
21 Therefore ⟦JHVH heard *this*, and was wroth: so⟧
A fire was kindled against Jacob,
And anger also came up against Israel:
22 Because they believed not in God,
And trusted not in his salvation:

23 Then he commanded the clouds from above:
He opened the doors of heaven:
24 He rained down manna upon them to eat:
He gave them of the corn of heaven.
25 Man did eat food ⊦of the mighty ones:⊣
He sent them meat to the full.
26 He caused an east wind to blow in the heaven:
By his power he brought in the south wind.
27 He rained flesh also upon them as dust,
And feathered fowls like as the sand of the sea:
28 And he let *it* fall in the midst of their camp,
Round about their habitations.
29 So they did eat, and were well filled:
For he gave them their own desire:

30 ⟦They were not estranged from their lust.⟧
But while their meat *was* yet in their mouths,

31 The wrath of God came upon them,
And slew the fattest of them,
And smote down the chosen *men* of Israel.
32 For all this they sinned still,
And believed not for his wondrous works.
33 Therefore their days did he consume in vanity,
And their years in trouble.
34 When he slew them, then they sought him:
And they returned and enquired early after God.
35 And they remembered that God *was* their rock,
And the high God their redeemer.
36 Nevertheless they did flatter him with their mouth,
And they lied unto him with their tongues.
37 For their heart was not right with him,
Neither were they faithful to his covenant.

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not:
Yea, many a time turned he his anger away,
And did not stir up all his wrath.
39 For he remembered that they *were but* flesh:
A wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness,
And grieve him in the desert!
41 Yea, they turned back and tempted God,
And ⌜limited⌝ the Holy One of Israel.
42 They remembered not his hand,
Nor the day when he delivered them from the enemy.

43 How he had wrought his signs in Egypt,
His wonders in the field of Zoan:
44 And had turned their rivers into blood:
And their floods, that they could not drink.
45 He sent divers sorts of flies among them, which devoured them:
And frogs, which destroyed them.
46 He gave also their increase unto the caterpiller,
And their labour unto the locust.

47 He destroyed their vines with hail,
And their sycomore trees with ⌜frost.⌝
48 He gave up their cattle also to the hail,
And their flocks to hot thunderbolts.
49 [He cast upon them the fierceness of his anger,
Wrath, and indignation, and trouble,
By sending evil angels *among them.*
50 He made a way to his anger:
He spared not their soul from death,
But gave their life over to the pestilence:]
51 And smote all the firstborn in Egypt:
The chief of *their* strength in the tabernacles of Ham:

52 But he made his own people to go forth like sheep,
And guided them in the wilderness like a flock.
53 And he led them on safely, so that they feared not:
But the sea overwhelmed their enemies.
54 And he brought them to the border of his sanctuary,
Even to this mountain, *which* his right hand had purchased.
55 He cast out the heathen also before them,
And divided them an inheritance by line,
And made the tribes of Israel to dwell in their tents.
56 Yet they [tempted and] provoked the most high God,
And kept not his testimonies:
57 But turned back, and dealt unfaithfully like their fathers:
They were turned aside like a deceitful bow.
58 For they provoked him to anger with their high places,
And moved him to jealousy with their graven images.
59 When God heard *this,* he was wroth,
And greatly abhorred Israel:
60 So that he forsook the tabernacle of Shiloh,
The tent *which* he placed among men:
61 And delivered his strength into captivity,
And his glory into the enemy's hand.
62 He gave his people over also unto the sword:
And was wroth with his inheritance.
63 Fire consumed their young men:
Their maidens were not given to marriage.

64 Their priests fell by the sword:
And their widows made no lamentation.

65 Then the Lord awaked as one out of sleep,
Like a mighty man that shouteth by reason of wine.
66 And he smote his enemies in the hinder parts:
He put them to a perpetual reproach.
67 Moreover he refused the tabernacle of Joseph,
And chose not the tribe of Ephraim:
68 But chose the tribe of Judah,
Mount Zion which he loved.
69 And he built his sanctuary like high *places*,
Like the earth which he hath established for ever.
70 He chose David also his servant,
And took him from the sheepfolds:
71 From following the ewes great with young he brought him
To feed Jacob his people, and Israel his inheritance.
72 So he fed them according to the integrity of his heart:
And guided them by the skilfulness of his hands.

Ps. 78 is closely related to Pss. 105–107. It comes from an age when the Law was cherished as Israel's most priceless treasure by the circle to which the Psalmist belonged, and yet was neglected by a large number of those to whom it was given. But who were these latter? It is easy to reply that they are "the people of the land," the masses who had no time to study the sacred law, and perhaps, like the majority of people in all ages, were willing to take the chance of things coming out right for them somehow, sooner or later. But how then are we to explain *vv.* 9 and 67? What was the parable, what were the dark sayings that the writer promises in his opening words? There was nothing of the nature of an enigma in the general proposition that old Israel had been a rebellious and stiff-necked generation. The fact was writ large in the canon of Holy Scripture. If this is all that the Ps. has to say then we must treat the introduction as bombast, and *vv.* 9 and 67 as written *currente calamo*.

But such treatment would miss the point of the mâshâl which the singer indites. The contrary view of the introduction and *vv.* 9 and 67 gives the Ps. its value and most of its interest. Ephraim, *i.e.* the Northern Kingdom, had always been a thorn in Judah's side. It had revolted under Jeroboam; set up a rival kingdom and a rival cult. The Samaritan heresy was as objectionable to later piety as Jeroboam's schismatic worship at Dan and Bethel had been to earlier. But it was a new doctrine that Ephraim's perversity had been innate from the

Exodus onwards, that its later aberrations were but the outcome of a congenital self-will. That is the mâshâl of the Psalmist. Such a doctrine could not but be pleasing to orthodox circles in Judæa. The history of the past was very often an unpleasing one. If it could be shown that it was the Ephraimite strain in the nation's blood which was the root of its former backslidings, the schismatics and heretics would be suitably judged, and yet the history would be as valuable as ever for warning. The children of Zion were to see by Ephraim's bad example how dangerous was neglect of the Law of Moses. The line of argument is similar to that of Roman Catholics when they warn their children against disobedience to the Church by pointing to the divisions amongst Protestants as the awful consequence of private judgment in religion.

Ps. 78 is interesting from another point of view. It is not merely a transcript from ancient history. It is also a haggadistic version of it. The Jewish haggâdâh was a narrative which freely used the Law and the Prophets for ethical and religious purposes. It did not profess to be history in the modern sense of that word, but to be doctrinal teaching using history without special regard to its actuality. The Book of Jubilees, for example, builds on Genesis, but adds, omits and alters, as was required by its purpose. The importance of this branch of Jewish literature for N.T. exegesis has not been generally recognised as it deserves. Ps. 78 may be regarded as, for example, an early forerunner of St Paul's haggadistic treatment of the rock in the wilderness, of Sarah and Hagar, and of Abraham's faith. Ps. 78 does not stick to the account in Exodus when it describes the 10 plagues; it exaggerates the history in *vv.* **15**, **47** and gives touches in **25** and **46** which show that the fancy of the writer was at the service of his faith.

As the notes will show there are numerous "atomistic" citations in the Ps. which show that its author was familiar with our O.T. as a whole.

1. Cf. 49^4; Deut. 32^1. Mâshâl *parable*, and chîdâh *riddle*, are parallel terms. The former denotes any kind of gnomic utterance longer or shorter, and the latter states a thesis in veiled language which the reader's ingenuity has to solve. According to Jülicher, the former is the parent of our Lord's parables, and the latter of the allegories in the Gospels. Hibbîâ, *utter*, denotes a volume of poetic fervour and recalls Horace's

> Fervet immensusque ruit profundo
> Pindarus ore. *Carmin.* II. 9.

3 = 44^1. The whole verse (which is itself an adjectival clause to chîdôth in **2**) states the object to the verb *hide*.

4. The writer says *their children*, not *our children*, because he desires to emphasise the course of tradition, and not his duty to his own children. Job 15^{18}.

5, 6 are a restatement of **3, 4**. The *testimony*, êdôth = the Decalogue, and *the law*, Tôrâh = the whole system of legal ordinances.

Cf. Deut. $4^{9,10}$; Ex. 12^{26}. Baethgen would take the clause *even the children which should be born* with **6** *b*. This gives a less frigid sense.

8–11 is the first of five minor episodes in the Ps. which are contrasted with those which sing in a major key of JHVH'S *strength and wondrous works.*

8 *b* = Deut. 32^5; **8** *c* implies after *their heart aright* the words *towards JHVH.* 1 Sam. 7^3; *v.* **37** below.

9. Hupfeld, Hitzig, and Baethgen omit this as a gloss suggested by *v.* **57**, because the Ephraimites are not in question, but Israel as a whole. But see Introduction. Olshausen says that the allusion is figurative, and is explained in the next verse. But if we retain the R.V. reading it is not clear why the weapon of the Ephraimites is specified. But in fact **57** is a doublet and apparently should be read in **9**. Ephraim is again so described in Hos. 7^{16}. Is not the Book of Judges (with the exception of the story of Othniel) one long commentary on Ephraim's perverseness?

11 is the summary introduction to

12–16, 23–29, 43–55, 65–72, which sections describe JHVH'S doings from the Exodus onwards. Two verses are assigned to the miraculous supply of water, corresponding to the two accounts of it in Ex. 17 and Num. 20 respectively.

In **15** *b* Grätz reads arâbâh for rabbâh, *the desert* for *abundantly.*

17–22 = the people's rebellion in the wilderness. Bickell and Duhm suspect *v.* **19** as an interpolation, but without sufficient reason; cf. Num. 25^1. But the phrase *prepare a table* had a religious application (Ps. 23^5), and hence there is some ground for Duhm's suspicion that the Psalmist is thinking of a rival cult, such as the Samaritans had set up on Mount Gerizim.

21 *a* is too long for one stichos, too short for two. Moreover, the verse has three members instead of two. I omit it as an insertion from **59**. Hitzig omits the whole verse.

23–29. The miraculous feeding in the wilderness was a favourite subject for Haggâdâh as is shown by 105^{40}, John 6^{31}, 1 Cor. 10^4. The story of Ex. 16^4 receives a new colouring by the rationalising explanation that what JHVH gave was the heavenly ambrosia on which the angels = the mighty ones (abbîrîm) lived. The gift of quails could be more readily explained by secondary causes, just as the passage through the Red Sea has been, and did not, therefore, lend itself so easily to elaboration. Yet even here, though the winds have been given as the instrument, in *v.* **27** the phrase *rained* is used of the quails as of the manna. The connecting formula is supplied by the Book of Enoch which sees rain, hail, snow and winds as all stored up in heaven. If the wind was set loose from heaven (so LXX) then the quails might be said to be rained from heaven.

30–37. The third time that the waywardness of the b'nêî Ephrâîm is emphasised.

30 *a* must be excised, and **31** *a* will then form the second clause of **30**, so preserving the balance. **34** *a* = Num. 21^6. Duhm says that **37** is an addition. But both **36** and **37** are clearly connected, and both

introduce the alien thought of a more prosaic scribe. If **36** and **37** are original then they supply a reason against the compassion spoken of in **38**.

38–39. Another interlude of Divine compassion. The thought of **39** is that of Ps. 90, Job $4^{17ff.}$, Is. 40^{6-8}.

40–42. The fourth lamentation; **40** = Is. 63^{10}. **41** refers to the period of the Judges, when the lessons of the wilderness were forgotten.

43–55 take up in more detail the Egyptian wonders touched on in *v.* **12**. The Psalmist has little regard for chronological proprieties, but goes back from the wilderness and the Judges to Egypt, and takes the plagues in an order of his own. The *caterpillar* of **46** is not named in Ex. 10. *Frost* (*v.* **47**) is a doubtful word, and analogy suggests *lightning*. **49** and **50** are also an interpolation, both breaking up the context, and contradicting it. It is not God's anger against the Egyptians which is the subject of the section, but His signs, as being phenomena which ought to have converted the Israelites, seeing that immediately afterwards God "led them forth like sheep." We can, therefore, regard **49** and **50** as the tasteless additions of a scribe.

51–55. The Exodus and the settlement in Canaan are now adduced as further instances of JHVH's "wondrous works." **54** is borrowed from Ex. 15^{17}, and Zion (as Olshausen rightly sees) is the *mountain*, not *mountain-land* in general (with Duhm and Hitzig). Ewald thinks of Shiloh, but the context in both cases leaves no doubt that, in spite of the anachronism, Zion is referred to.

To dwell in their tents (**55** *c*) = to possess the land in peace (Gen. 9^{27}).

56–64 go back to the main proposition of **9** which it has been the object of **9–42** to illustrate. The *high places* and *graven images* of **58** supply incidental proof that the "treacherous bow" of Ephraim is the object of the Psalmist's censure. These were the special offence of the Northern Kingdom in the eyes of the later orthodox writers. Baethgen, however, in **59** sees all the tribes under the term Israel, because the punishment did not fall on Ephraim alone, and because (though Shiloh was in Ephraim's land) it was the general sanctuary of all the tribes. This latter statement hardly requires refutation, and **62**, to which Baethgen refers, does not support his former assertion. The story of 1 Sam. 1–6 is clearly used by the Psalmist as a final proof of Ephraim's demerits. The ark fell into the Philistines' hands, and Hophni and Phinehas were slain (the want of lamentation by the widow = 1 Sam. 4^{20}). The *fire* of **63** is figurative (Olshausen).

65–72. Final solution of the "dark saying." History had at last completed its tale. Ephraim had been tried and found wanting. JHVH's enemies were smitten but Ephraim was rejected, Zion chosen and the dynasty of David established. Jeroboam's sin "with which he made Israel to sin" the Psalmist, like the author of the Book of Kings, says was the root of Israel's troubles and was perpetuated by the Samaritans. But its consequence was to cause Ephraim to go under, and to endow Zion with the permanency of the mountains. "Salvation is of the Jews," is the summary of the whole Ps.

PSALM LXXIX.

A Psalm of Asaph.

1 O God, the heathen are come into thine inheritance:
Thy holy temple have they defiled:
They have laid Jerusalem on heaps.
2 The dead bodies of thy servants have they given *to be* meat
unto the fowls of the heaven,
The flesh of thy saints unto the beasts of the earth.
3 Their blood have they shed like water round about Jerusalem:
And *there was* none to bury *them.*
4 We are become a reproach to our neighbours,
A scorn and derision to them that are round about us.
5 How long, JHVH? wilt thou be angry for ever?
Shall thy jealousy burn like fire?
6 Pour out thy wrath upon the heathen that know thee not,
And upon the kingdoms that call not upon thy name.
7 For they have devoured Jacob,
And laid waste his dwelling place.
8 O remember not against us former iniquities:
Let thy tender mercies speedily prevent us:
For we are brought very low.
9 Help us, O God of our salvation, for the glory of thy name:
And deliver us, and purge away our sins, for thy name's sake.
10 Wherefore should the heathen say,
Where *is* their God?
Let there be known among the heathen in our sight
The revenging of the blood of thy servants *which is* shed.
11 Let the sighing of the prisoner come before thee:
According to the greatness of thy power preserve thou those
that are appointed to die:
12 And render unto our neighbours sevenfold into their bosom
Their reproach, wherewith they have reproached thee, O
Lord.

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13 *So we thy people and sheep of thy pasture*
Will give thee thanks for ever:
We will shew forth thy praise to all generations.

Of the two dates which have been assigned to this Ps., viz. that when Jerusalem was destroyed by the Chaldeans, and that of the troubles of the Maccabean age, the latter alone agrees with the data supplied by the Ps. Of this it is true that the blood of the chasîdîm was shed round about Jerusalem, and not of that; besides the Ps. contains no word which speaks of any kind of war, but only of slaughter of the helpless. Moreover, *v.* **3** is cited in 1 Macc. 7^{17} (if not as canonical Scripture, yet at all events as an authority), as referring directly to the Maccabean period. The only difficulty, in fact, in dating the Ps. comes from this very citation. 1 Macc. was not written before the days of John Hyrcanus, and most commentators are agreed in referring the slaughter mentioned here to the ferocity of the high-priest Alcimus. We must conclude, therefore, that the author of 1 Macc. thought a late, or what was practically a contemporary document, of sufficient importance to be quoted. Probably, the explanation is that the author was known to him as being officially a guarantee that his words would carry weight. All the characteristic features of the picture painted in the Ps., the desolation of the Temple City, the bloodshedding, and the reproaches levelled against JHVH are repeated in 2 Macc. 8^{2-4}.

1–3. The gôîm, *heathen*, have laid waste Jerusalem, slain the chasîdîm, and left them unburied. Cf. 1 Macc. 1^{37}.

4. It is JHVH against whom the persecution is really directed. His people are put to shame because of Him, and not *vice versâ*. At the time of the Chaldean War it was JHVH "who pronounced the evil" on Jerusalem (Jer. 40^{2}). In the Maccabean outbreak the worship of JHVH was the direct point of attack. Verse **4** = Ps. 44^{13}; and *v.* **5** = 89^{46}. In these and similar quotations we must allow for the influence of the oral teaching in the school of the scribes, for the common practice of learning the lesson by heart, and, therefore, for the possibility of what seems to us a quotation being part of the mental stock in trade of large circles of Judaism.

6–7 = Jer. 10^{25}. The image occurs in Ps. 14^{4}.

8. Rishônîm may = (*a*) our earlier sins, or (*b*) the sins of those earlier, viz. our forefathers. Verse **9** favours (*a*). But cf. 44^{17-18} and Jer. 11^{10}.

9–11. *For Thy Name's sake* in *v.* **9** is the ground of the appeal in *v.* **10**. JHVH's Self-revelation to the Jews was of His own doing, and who touches that touches JHVH's honour. Yet the Syrians were taunting the chasîdîm, "Where is now your God?" This taunt occurs again in 115^{2}; cf. 42^{3}; Mt. 27^{42}. It appears that the time of Alcimus was like that of the French Revolution; many were killed, and many others thrown into prison to await a decision which depended only on the convenience of the ruling power. But Baethgen refers âsîr, *the prisoner*, to the people as a whole.

12. For the folded cloak into which gifts were put see Is. $65^{6,7}$; Jer. 32^{18}; Lk. 6^{38}.

13 is a euphemistic liturgical appendix. Cf. 2^{12c}.

PSALM LXXX.

For the chief Musician: to Shoshannim-Eduth: A Psalm of Asaph.

1 Give ear, O Shepherd of Israel,
Thou that leadest Joseph like a flock, give ear:
Thou that art enthroned upon the cherubim, ⊦give ear.⊣
2 Shine forth before Ephraim and Benjamin and Manasseh:
Stir up thy strength, and come *and* save us.
3 *Turn us again, JHVH [of Hosts]:*
Cause thy face to shine; and we shall be saved.

4 JHVH of hosts,
How long wilt thou be angry against the prayer of thy people?
5 Thou hast fed ⊦us⊣ with the bread of tears:
And given us tears to drink in great measure.
6 Thou makest us a strife unto our neighbours:
And our enemies laugh among themselves.
7 *Turn us again, JHVH of hosts:*
Cause thy face to shine; and we shall be saved.

8 Thou didst bring a vine out of Egypt:
Thou didst cast out the nations and planted it in.
9 Thou preparedst *room* before it:
It took deep root, and it filled the land.
10 The hills were covered with the shadow of it,
And the boughs thereof *were like* the goodly cedars.
11 She sent out her boughs unto the sea,
And her branches unto the river.
[*Turn us again, JHVH of Hosts:*
Cause thy face to shine, and we shall be saved.]

12 Why hast thou *then* broken down her hedges,
So that all they which pass by the way do pluck her?
13 The boar out of the wood doth waste it,
And the wild beast of the field doth devour it.
[*Turn us again, JHVH of Hosts:*
Cause thy face to shine, and we shall be saved.]

14 Look down from heaven, and behold, and visit this vine:

15 [[And the vineyard]]
Which thy right hand hath planted,
⌜The branch *that* thou madest strong for thyself.⌝
16 *It is* burned with fire, *it is* cut down:
[[They perish at the rebuke of thy countenance.]]
17 Let thy hand be upon the man of thy right hand,
Upon the son of man *whom* thou madest strong for thyself.
18 So will not we go back from thee:
Quicken us, and we will call upon thy name.
19 *Turn us again, O* JHVH [[*God*]] *of hosts:*
Cause thy face to shine; and we shall be saved.

Ancient and modern commentators agree that this Ps. belongs to the age of Antiochus Epiphanes, that he is the wild boar out of the Syrian woods, and that the devastation of the people of Israel is his handiwork. The LXX superscription, "Over the Assyrian," points in the same direction. Baethgen, however, thinks this late date impossible because Ps. $89^{40, 41}$ borrow *v.* 12 of this Ps. He forgets apparently that a Ps. need not be old for another Ps. to borrow from it. See note to Ps. 79^{4}.

The Ps., as a whole, is a prayer for the reuniting of the twelve tribes into one strong and homogeneous whole, and for their march to victory under JHVH's leadership, as they did in the distant days when Joshua conquered Canaan.

1, 2. The verbs in these verses are better arranged as above, and not as in R.V. The one *give ear* is best understood in the three clauses of *v.* 1. *Israel and Joseph* = the united twelve tribes; cf. 77^{15}, 81^{5}. The *Cherubim* here are not the heavenly (Hitzig). It is true that the earthly cherubim were the type of the heavenly, and were no longer in existence, but the singer has the earlier state of things in his mind, and reminds JHVH of the times when the ark led the people (1 Sam. 4^{4}; 2 Sam. 6^{2}; Num. 10^{35}).

Why Benjamin is numbered in *v.* 2 and Judah omitted has puzzled commentators. Duhm excises *Benjamin* as overloading the verse; Hitzig makes the three mentioned to be representatives of Gilead, Galilee, and Judæa, without giving any satisfactory reason for Benjamin being chosen as the representative of the last. Baethgen thinks that the singer was of the tribe of Judah, and meant the three tribes named to stand for the Northern Kingdom as a whole: Olshausen would supply Judah in the text. The true explanation surely is that the author has still the early history in his mind, and is thinking of Num. 2^{18-24}, where the same three tribes are ranked together on the west side of the camp, under "the standard of the camp of Ephraim."

3. *Turn us again, i.e.* not, bring us back from our exile, or from our dispersion (see *v.* 6), but, restore us to our former state of prosperity.

Restore is used as in Dan. 9^{25}. Hitzig thinks of their being far from JHVH, and regards the petition as meaning that they desire to find Him and His help again. He refers to $22^{11, 19}$, 85^{9}. See note to 14^{7}. The verse is alluded to in Psalms of Solomon 5^{9}.

Cause thy face to shine = Num. 6^{25}.

The repeated assertion that the title, *O God*, is strengthened into *O God of Hosts* in **7**, and to *JHVH, God of Hosts* in **19** (but cf. **14**), is probably a fancy. The scribe has omitted the full form in **3**, and has accidentally kept the original JHVH in **19**. In any case, *God of Hosts* is as impossible as *O God, my God* in 43^{5}.

5 *b*. *In large measure* = shâlîsh = the third part of an ephah; here used as an adverbial accusative. Cf. Is. 40^{12}. For *tears* as meat, see Ps. 42^{3}.

6. *Strife* = mâdôn; according to Baethgen *an apple of discord, i.e.* between Syria and Egypt, but according to Hitzig *an object of attack*.

8–11. The vine of JHVH's planting. Cf. Gen. 49^{22}; Hos. 10^{1}; Jer. 2^{21}; Is. 3^{14}, 5^{1-2}. *Cedars of God* in **10** *b* = which God hath planted (Hitzig), Num. 24^{6}; cf. Pss. 36^{6} (= mountains of God), 37^{35} (LXX). For the whole section, cf. Ezek. 17. (Some commentators give the fanciful interpretation of the vine clasping the cedars of Lebanon.) The image is a bold one, and, therefore, fitting. JHVH's vine equals His cedars for size and splendour.

11. The Mediterranean and the Euphrates were the ideal boundaries of Israel. Deut. 11^{24}.

After **11** insert the refrain which has dropped out accidentally, as in Pss. 46 and 49.

12, 13. Vineyards were walled round; Num. 22^{24}; Is. 5^{5}. Theodore of Mopsuestia suggested that by the *wild boar* was meant Antiochus Epiphanes. The parallelism, however, is in favour of a collective noun, and in that case we may safely refer the image to the Syrians in general.

14–19. Duhm suspects that the final strophes of Pss. 79 and 80 have become mixed up, and certainly both have their difficulties. I propose to complete the refrain in *v.* **14**, to omit *and the stock*, to query **15** *b* as a doubtful doublet to **17** *b*, and to omit **16** *b* as clearly out of place.

17 seems to play upon *Benjamin* (Gen. 35^{18}) and Judah. If so, we must for *ish y'mînechâ* read *bén y'mînechâ*, and see in the reference to Judah a confirmation of Baethgen's hint that the singer belongs to that tribe. It is tempting, but precarious, to see in the phrase *son of man* a veiled reference to the Messiah. In the Blessing of Moses, Deut. 33^{8}, Levi is called JHVH's *favoured one*; in Ps. 110^{1} a similarly favoured one is placed at the right hand, and in 84^{9} is called *the Anointed*. Perhaps the verse contains a reference to a leader at the time, whom we can no longer identify.

PSALM LXXXI.

A.

For the chief Musician: to Gittith: of Asaph.

1 Sing aloud unto God our strength:
Make a joyful noise unto the God of Jacob.
2 Take a psalm, and bring hither the timbrel,
The pleasant harp with the psaltery.
3 Blow up the trumpet in the new moon,
⊦At the full moon⊣ on our solemn feast day.
4 For this *is* a statute for Israel:
A law of the God of Jacob.
5 This he ordained ⌜in Joseph⌝ *for* a testimony,
⌜When he went out through the land of Egypt:⌝

B.

⌜I heard a language *that* I understood not.⌝
6 "I removed his shoulder from the burden:
His hands were delivered from the pots.
7 Thou calledst in trouble, and I delivered thee:
I answered thee in the secret place of thunder:
[[I proved thee at the waters of Meribah. *Selah.*]]
8 Hear, O my people, and I will testify unto thee:
O Israel, if thou wilt hearken unto me:
9 There shall no strange god be in thee:
Neither shalt thou worship any strange god.
10 I *am* JHVH thy God,
Which brought thee out of the land of Egypt:
Open thy mouth wide, and I will fill it.
11 But my people would not hearken to my voice:
And Israel would none of me.
12 So I gave them up unto their own hearts' lust:
They walked in their own counsels."

13 "Oh that my people would hearken unto me,
That Israel would walk in my ways!
14 I would soon subdue their enemies,
And turn my hand against their adversaries."

15 ⊦His haters⊣ should submit themselves unto him:
⊦And his terror⊣ would endure for ever.
16 He would feed them also with the finest of the wheat:
And with honey out of the rock would he satisfy them.

That two independent fragments are here joined is asserted by Olshausen and Duhm, and denied by Baethgen, but is obvious to any reader who will fix in his mind the two parts of which our present Ps. is composed. **1–5** are an invitation to celebrate the Feast of Tabernacles, and **6–16** are a summons to serve JHVH as the one and only God. No inner connection exists between the two, and the probability is that B was tacked on to A through the mention of the Exodus in *v.* **5**, and again in *v.* **6**.

A.

The only doubt as to the object of this song is whether it was meant for the Passover or the Feast of Tabernacles. The Targum says that the new moon of *v.* **3** is that of Tisrî (October), which month began the civil year. The addition of *the full moon* in **3** *b* also suits this Feast better. The rams' horns were blown for the first day of that Feast, at the new moon, and again on the 15th, at the full moon. But according to Num. 10^{10} the trumpets were to be blown on days of gladness, on solemn days, as well as at the beginning of months; and according to Josephus (*Bell. Jud.* IV. 9, 12) the Sabbath was inaugurated with the trumpet. Hitzig, for these reasons, prefers to think of the Passover. Others refer to the Feast of Tabernacles (*the* Feast, 2 Chron. 5^3); cf. Deut. 16^{14}. But the reference in *v.* **5** to the Feast being instituted at the time of the Exodus is decisive for the Passover.

B.

The principal point in B is the warning against idolatry (*v.* **9**). Baethgen's remark that this song must be referred to the last days of the monarchy, because no temptation to idolatry existed after the Exile, overlooks the state of things in Judæa in the years preceding the outbreak under Antiochus Epiphanes. A systematic attempt was made by their Syrian masters to Hellenise the Jews. Culture was to supersede JHVH's religion, and serve the purpose of breaking down Jewish separatism, and so make that troublesome nation fit for peaceful incorporation into the Syrian empire. The scheme was politically wise, but to the pious Jew it spelt idolatry. It is against the seducing allurements of this scheme that B was written. Culture and broad-mindedness could offer many worldly advantages, and the Psalmist meets the temptation by declaring that JHVH could give all that heart could wish, and would give it if Israel remained true to Him, and rejected Hellenistic blandishments. Baethgen's remark that **14** and **15** do not fit in with this date, again forgets that with prospects of worldly good were mixed threats and force, whenever these were more effectual.

The author of B was well versed in his Scriptures and his poem is steeped in their spirit; he uses, however, its phrases "atomistically."

1–5 *b*. In *v.* **1** the whole community is summoned to rejoice at the Feast; in *v.* **2** the Levites (Ezra 3^{10}; 2 Chron. $5^{12ff.}$); and in *v.* **3** the priests (Num. 10^{10}; 2 Chron. $7^{6ff.}$). The *statute for Israel* in **4** refers to the Feast, not to the trumpet-blowing.

Joseph and Israel are collocated in 77^{15}, 80^{1}.

5 *c*. This is a fragment; the exact beginning has apparently been lost in fitting in the two poems into one another. Duhm, however, has an interesting emendation of the text of **5**, which gives the following:

> A testimony gave JHVH to Jacob;
> In Joseph laid He it down;
> When he (= Jacob-Joseph) was drawn to Egypt
> And heard a speech which he knew not.

But decisive against this is the fact that we have no record of any such command being given when Jacob went to Egypt. Had we *out of Egypt* instead of *over to Egypt* the correction would be irresistible.

Cheyne (*Ency. Bibl.* 2^{2582}) thinks that the mention of Joseph in 77^{15}, 80^{1}, side by side with Jacob or Israel is probably due to a corruption of the text, and certainly so in 81^{5}. In the latter he reads b'yad Môsheh, *by the hand of Moses*, for biyhôsêph, *in Joseph*. But tempting as this emendation may be, we seem barred from it by the fact that **5** *b* is an almost verbatim quotation from Gen. 41^{45}, where it is Joseph (not Elohim) who goes out over the land of Egypt. If, however, we give weight to the fact that no such statute was given in Joseph (and was given to Moses) we must then assume that the Psalmist quotes loosely, and ascribes to Elohim (so Delitzsch, Hengstenberg, and others) what Gen. 41^{45} said of Joseph. Then Cheyne's suggestion makes excellent sense.

6–7. The gracious deeds of JHVH should be a safeguard against ingratitude. *The secret place of the thunder* = the storm-cloud which at once concealed and revealed JHVH ($18^{11, 13}$). After-ages found it natural to refer to JHVH Elyôn in terms drawn from the early days when He was to His worshippers a storm-God.

7 *c* is out of place here, overfills the verse and is probably a Haggadistic addition. In Ex. 17 it is the people who tried JHVH. Duhm would be inclined to transfer the clause to a place before **10** *c*. It is simpler to omit it.

8–12 opens with the famous sh'mâ of Deut. 6^{4} (quoted by Jesus Christ) and continues with $5^{6, 7}$ of the same book. The promise in **10** *c* has an obvious application to the promises made by the Syrian power to those who would accept its world-view as against JHVH's.

11 and **12** in the same way seem to say that as Israel was in bygone days so is he still. Priest and people are accepting Hellenistic ways of thought and life, and JHVH has, therefore, left them to their devices.

13–16, on the other hand, declare that prosperity would be the result of faithfulness to Jewish national and religious traditions. Israel would no longer be a people poor in power and resources, at the mercy of the world-powers. JHVH had left them, and, therefore, they were impotent. With Him on their side they would be strong against Syria, and every other nation; from Him they would receive all the good things of the earth promised in Deut. 6^3.

In **15** *a* omit *of the Lord* of R.V., and in **15** *b* read chittâm *terror* for ittâh *time*, which only confuses the meaning.

16 = Deut. $32^{13, 14}$.

PSALM LXXXII.

A Psalm of Asaph.

1 God standeth in the congregation of the mighty:
He judgeth among the gods:—

2 "How long will ye judge unjustly,
And accept the persons of the wicked? *Selah.*
3 Defend the poor and fatherless:
Do justice to the afflicted and needy.
4 Deliver the poor and needy:
Rid *them* out of the hand of the wicked."

5 They know not, neither will they understand:
They walk on in darkness:
Therefore all the foundations of the earth are out of course.
6 ⊦As for me, I confess that⊣ ye *are* gods:
And all of you sons of the Most High:
7 But ye shall die like men, and fall like one of the ⊦demons.⊣

8 *Arise, O God, judge the earth:*
For thou ⊦rulest⊣ all the nations.

The interpretation of this Ps. depends on the view we take of the subject. "The gods" are by most commentators understood of the heathen kings, or their officers, or both. This affords a close parallel to Wisd. 6^{1-9}. In that case no better date for the Ps. can be assigned than that suggested by Hitzig, viz. B.C. 204, when Antiochus the Great was approaching Palestine as the first step in his campaign against Ptolemy V Epiphanes, the object of which was to partition the Egyptian kingdom.

An older view, adopted by Hupfeld, Cheyne, and Bleek, is that the "gods" are the guardian angels of the several kingdoms, and Dan. 10–12 is referred to in support of this theory. But the expression of *v.* **7**,

"Ye shall die like men," is alleged as negativing this. How, it is asked, can death be attributed to the angels? This objection is based on a prosaic habit of mind. Death, like all other words of human speech, has at once a scientific and a rhetorical content, one original and one derived. The Book of Enoch frequently refers to a judgment on the angels, which is as death to them. For example: "And after this, in the tenth week, in the seventh part, there will be the great eternal judgment, in which He will execute vengeance amongst the angels" (91[15]). "Whosoever shall be condemned and from thence-forward be destroyed with them," &c. (10[14]). The judgment passed on the "Watchers," on those who defiled themselves with women, was to be cast into everlasting fire when the great world-judgment took place. Moreover, we must recollect that the angels who presided over the nations were the ancient "gods of the nations" (Deut. 4[19], 29[25]), and as these came to be regarded as perished, and therefore mortal, so no attribute of deathlessness necessarily attached itself to their successors. JHVH alone was immortal. All other beings depended for their life on His will. If they refused to perform what His will enjoined on them, why should death itself be thought an impossible decree? If **7** *a* is thought to be fatal to the suggestion that tutelary angels of the nations are meant, **7** *b* is equally fatal to any theory which makes them to be human beings. What sense would there be in saying to the judge of a Seleucid king that he would die "like one of the princes"—like "any of the mortal princes," as Wellhausen renders it? If it be replied that the kings of the earth at the time claimed to be gods, and that, therefore, the reminder of their mortality was not out of place, it may be asked, What then is the meaning of the parallel clause "Ye shall die like men"? Similarity puts the object outside the category of identity. (See, however, the note below.) In view of the large place which angelology occupied in the period to which this Ps. belongs, and in view of the expression in the Ps. itself, it seems best to reject the view of Baethgen, Olshausen, and others, which sees in the Ps. heathen rulers only, and to adopt the older view that it is patron angels which are described. Duhm is singular in seeing in the gods Sadducean priest-princes, and in *vv.* **3**, **4** not the Jewish people, but the oppressed chasidim. It must be confessed that each of the views mentioned can appeal for support to express terms in the Ps., but, on the whole, *v.* **1** must be decisive. It is certainly a heavenly court which is summoned, and the members therefore must be heavenly.

1, 2. JHVH assembles His celestial court as in Job 1[6], 2[1]. There appear before Him the Elohim (more generally the b'nêi Elohim), who here include the patron angels of the nations (Cheyne points out that the Peshito in both lines of *v.* **1** gives malâkêi *angels*). The patron angels of Dan. 10–12 are called on to render an account of their doings. What the nations do is done at their instigation. In the Book of Enoch it is said (56[5]): "And in those days will the angels return and hurl themselves upon the East, upon the Parthians and Medes to stir up the kings and provoke in them a spirit of unrest, and rouse them

from their thrones, that they may break forth from their resting-places as lions and as hungry wolves among their flocks." So here JHVH says to the angels: "How long will *ye* judge unjustly?" *Judging* among the Hebrews had a wider meaning. It meant the securing a man in his right by any means, whether by a legal decision or by the exercise of governmental power in general. To *judge unjustly*, therefore, would include oppression of all sorts, as well as partial decisions in court.

3–4. The terms used here, dol, *poor*, ânî, *afflicted*, ebyôn, *needy*, may (*a*) either denote the pious poor among the Jews as they frequently do, or (*b*) the nation as a whole in the face of powerful oppressors. The root idea in both cases is the same. The pious poor are those who are trampled on for JHVH'S sake.

5. The author now speaks, not JHVH. In spite of JHVH'S express directions, he says, they go on in their evil courses. They neither see that what they do is evil, nor have they sufficient insight and understanding to follow out its consequences. They are blind—or, as he puts it, they walk in darkness—and *therefore* (lâkên is to be supplied, as having dropped out from its similarity to the three last consonants of the previous word—the Targum gives it) is the whole foundation of society shaken.

6, 7. The first of these verses sounds like a quotation, but if so it is not from our O.T. Nor does there seem any reason why the Psalmist should emphasise the *I* = "as for me I said," unless we render the clause *As for me I say, i.e.* in opposition to the view taken by the men of no insight just mentioned. But why should the Psalmist say this—even sarcastically, as Olshausen understands him? For that it is the Psalmist and not JHVH who speaks is obvious. The only meaning which makes tolerable sense of the words as they stand is that of the text, *As for me I admit*, &c.....but, &c.

7. On the supposition that it is the patron angels which are meant here, the meaning is quite clear. "Of superior strain though ye be, yet since you have instigated your nations to defy the will of the Most High and to oppress His people, you shall die like mortal men, like one of the princes under your jurisdiction." Hitzig points out that to men it might be said: "Ye shall fall like any other of the princes" (after Judg. 16^{17}). Duhm points out that it is not of the nature of a prince, as such, to fall, and that, therefore, the image is improper. For shârîm *princes*, he reads shêdîm *demons*—a word derived apparently from the heathen deities. This suits our theory better than Duhm's, for if "the gods" were Sadducean priest-princes, the comparison of their fate to that of the evil angels who kept not their first estate is somewhat forced, while on our theory it is the one which springs at once to the mind.

8. A final appeal to JHVH to show that the Psalmist's warning is just. For *inherit* = thinchal, Wellhausen reads thimshôl *Thou rulest*, which suits the context better. The *Thou* is emphatic = It is *Thou* who rulest; not the patron angels, or the heathen kings. But **8** is no original part of the Ps., but a euphemistic liturgical appendix. Cf. 2^{12c}.

PSALM LXXXIII.

A Song: A Psalm of Asaph.

1 Keep not thou silence, O God:
Hold not thy peace, and be not still, O God.
2 For, lo, thine enemies make a tumult:
And they that hate thee have lifted up the head.
3 They take crafty counsel against thy people,
And consult against thy hidden ones.
4 They say:—"Come, and let us cut them off from *being* a nation:
That the name of Israel may be no more in remembrance."
5 For they have consulted together with one consent:
Against thee they are confederate:—
6 The tabernacles of Edom, and the Ishmaelites:
Of Moab, and the Hagarenes:
7 Gebal, and Ammon, and Amalek:
The Philistines with the inhabitants of Tyre:
8 Syria also is joined with them:
They have holpen the children of Lot. *Selah.*

9 Do unto them [as unto Midian] as to Sisera:
As to Jabin at the river Kishon:
10 Who perished at ⌜Endor⌝:
They became *as* dung for the earth.
11 Make them like Oreb, and like Zeeb:
Yea, as Zebah, and as Zalmunna:
12 All their princes who said, Let us take to ourselves in possession
The houses of God.

* * * * * * * *

14 As the fire burneth the forests,
And as the flame setteth the mountains on fire:
15 So pursue them with thy tempest,
And make them afraid with thy storm.
13 O my God, make them like a wheel:
As the stubble before the wind.

16 Fill their faces with shame:
That they may seek thy name, JHVH.
17 Let them be confounded and troubled for ever:
Yea, let them be put to shame, and perish:
18 That *men* may know that thou, whose name alone *is* JHVH,
Art the most high over all the earth.

In 1 Macc. 5 we read of a general attack made on the Jews by "the nations round about," when they heard "that the altar was built, and the sanctuary renewed as before," *i.e.* in the year B.C. 164. "Wherefore they thought to destroy (literally, 'they took counsel,' as in Ps. 83[5]) the generation of Jacob that was among them." Among these nations "round about" are specified the "children of Esau in Idumæa," "the children of Ammon," "the heathen that were at Galaad," "they of Ptolemais, and of Tyrus and Sidon and all Galilee of the Gentiles," "the Arabians," and "the children of Esau in the south." The situation in general is that of our Ps. as no other recorded situation is, and a general agreement exists that the Ps. and 1 Macc. 5 describe the same thing from different sides.

The two accounts agree also in representing the ground of offence to be religious. The Jews could have been at no time a serious menace to their neighbours, seeing that all alike were overshadowed by the two great powers of Syria and Egypt, while behind them all was the dread power of Rome. The fact that it was the restoration of the Jewish religion, which brought about a general agreement on the part of the nations round about, shows that they all took the part of the more powerful Syrians, whose chief complaint against the Jews was on the score of their religion. Syria is mentioned as an important ally, but one not taking a leading part, probably because its hands were too fully occupied in Persia.

2 = 2[1], 46[6].

3. *Thy hidden ones* = tz'phûneychâ from tzâphan, *to treasure, to shelter*. It is the same word which we get in the name Zephaniah. In Ez. 7[22] Jerusalem is called JHVH's *treasured place*, and in Ps. 31[20] JHVH treasures up those that fear Him.

4–5. The "tæterrima gens" was to be wiped out as a standing reproach to the Hellenism which ruled everywhere round about except in Judæa. A religion which claims exclusive authority must be always odious to eclecticism. It is an old example of the never-ceasing conflict between religion and culture.

R. Shimeon said: "There are three crowns: the Crown of Torah, and the Crown of Priesthood, and the Crown of Royalty, but the crown of a good name is above them all three."

6–7. For Edom, cf. 1 Macc. 5[3]. The Ishmaelites were Bedouin Arabs, 1 Macc. 5[39]. Moab is not mentioned in this last-named chapter, though one at least of its towns is in *v.* **26**, viz. Bosor = the

Bezer of Deut. 4^{43}; the Hag'tim occur in 1 Chron. $5^{10, 19-21}$ as nomads; Gebal = the Arabic Jibal, the northern part of Mount Seir. The name means *mountain country*. Ammon is named in 1 Macc. 5^{6}; Amalek is passed over. Delitzsch and Olshausen remark that he had no longer any existence on account of 1 Chron. 4^{43}. But when Deuteronomy was written Amalek was still in existence (25^{19}). Philistia and Tyre; cf. 1 Macc. $5^{15, 68}$. The peoples named are also named in the late additions to Amos 1 and 2.

8. By Asshur is meant Syria, because Assyria had long ago disappeared from the historical map; in Ezra 6^{22} Persia is called Asshur; the name Syria was derived from that of Assyria; Josephus calls the Seleucid dynasty that of the Assyrian kings; and Cicero conversely calls Sardanapalus "Rex Syriæ." Also Ps. 80 has in the LXX superscription Assyrian for Syrian. They occupy a merely auxiliary position here because of the occurrences at the time of the death of Antiochus IV, and the intestine troubles caused by it in Syria itself, to which must be added the weakening effect of the Persian war. The children of Lot appear to have taken the leading part in the confederacy.

9–12 show the late origin of the Ps. It quotes events from the Book of the Judges, as we might the defeat of the Spanish Armada, or the battle of Crecy. Endor is not mentioned in Judges, but Grätz would read for b'êin-dôr b'êin-hârôd—transposing the two similar letters *d* and *r*. This gives us Harod, by whose well Jerubbaal pitched (Judg. 7^{1}). In 1 Sam. 28^{3-25} *the witch of Endor* should be *the witch of En-harod*—at the *well of trembling*. In Ps. 83^{10} Cheyne would read for Endor, *without survivors*.

In *vv.* **9**, **10**, **11** occur several difficulties: Midian is mentioned in **9** *a* and (after a statement about Jabin and Sisera) is reintroduced in **10** *a*. In **11** are two disconnected accusatives, "a thing against all rule" and only to be explained by saying that *them* anticipates *their nobles*. In **11** *b* *all their princes* belongs to **12** *a*. One suggested course (not rejected by Wellhausen) is to transfer **10** *a* to become **9** *b*. A far simpler course, which removes all difficulties, is to omit *Midian* in **9** *a* and the second accusative in **11** *b*. Then all runs smoothly as in the text.

12 *b* = all the places in Palestine where pious Jews were to be found. Where they were there was a habitation of JHVH.

13 should apparently precede **16**. Galgal = *a wheel*, R.V. *whirling dust*. In **14** *b* the mountains are thought of as wooded.

16–18. To seek JHVH's name is to seek Him, to acknowledge His sovereignty, and to beg for His favour. The hope here expressed that the nations round about will do this implies that they were still blaspheming the Name. So *v.* **18** implies that other gods, such as Zeus Olympios, had been set up as rivals to JHVH.

PSALM LXXXIV.

For the chief Musician: to Gittith: A Psalm of the sons of Korah.

A.

1 How amiable *are* thy tabernacles,
JHVH of hosts!
2 My soul did long, yea, faint for the courts of JHVH:
My heart and my flesh cried out for the living God.
3 Yea, ⌜the sparrow⌝ hath found an house,
And ⌜the swallow⌝ a nest for herself, where she may lay her young,
Even thine altars, JHVH [[of hosts]],
My King, and my God.
4 Blessed *are* they that dwell in thy house:
They will be still praising thee. *Selah.*
5 Blessed are the men whose strength *is* in thee:
In whose heart *are* the pilgrim-ways.
6 *Who* passing through the Valley of Desolation make it a field of fountains,
Which the rain filleth with blessing.
7 They go from strength to strength:
⊦They see the God of gods, JHVH, in Sion.⊣
10 For a day in thy courts *is* better than a thousand.
I had rather lie on the threshold of the house of my God,
than to dwell in the tents of wickedness. *Selah.*

B.

8 O JHVH God of hosts, hear my prayer:
Give ear, O God of Jacob.
9 Behold, O God, our shield,
And look upon the face of thine anointed.
11 For JHVH *is* a ⊦tower⊣ and a shield:
JHVH will give grace and glory:
No good *thing* will he withhold from them that walk uprightly.
12 JHVH of hosts,
Blessed *is* the man that trusteth in thee.

In Ps. 42 we have a poem expressing an unsatisfied longing for the Temple and its services. In this we have the joyful cry of a pilgrim from the Diaspora, who has been able to visit Mother-Zion. Its gladsome tone justifies Montefiore's contention that the pious Jew found the Law and its yoke no burden, but a cherished possession. The Psalmist's enthusiasm finds its parallel in the eagerness of the Crusaders to see Jerusalem, and rescue it from the infidel; in the pilgrimages to Rome, or to sacred spots, such as Canterbury, or Walsingham, in the Middle Age; to Lourdes or Turin in modern times. Beneath the earth-bound form in all these cases may lurk—in the Ps. before us, there is clearly to be traced—a core of that longing after the ideal—after God—which is a permanent factor in all true religion. Hence the most enlightened Christian finds no difficulty in adapting the words of the Ps. to his own longings. The hour has come when neither in Jerusalem, nor in Rome, nor in Mecca shall men worship the Father, but wherever there is a human heart with a thirst for the living God. The earthly Temple at Jerusalem has vanished from before the soul's eye, and the Kingdom of God has taken its place. The Christian's desire, therefore, is to see that Kingdom in all its glory, and it is well with him if his longing can be satisfied with no words which fall short of the whole-hearted self-surrender of this Ps. It sings the old song of:

> The desire of the moth for the star,
> Of the night for the morrow,
> The devotion to something afar
> From the sphere of our sorrow.

Its date cannot be fixed with precision, since the only hints of time are found in the implication that the Temple was intact and its services unimpeded, that no war existed to hinder a pilgrimage, and that the Diaspora was a familiar fact. Some confusion, however, has been caused by the obvious interpolation of *vv.* **8**, **9**, **11**, and **12**. The first two were queried by Olshausen, and all four by Duhm. They were probably inserted by way of adapting the Ps. to ritual purposes. Their relegation to an appendix leaves the general meaning clear.

A.

1. The plural *tabernacles* may refer to the many chambers under the one roof of the Temple, or may be a plural of majesty.

2. The perfects are best taken as describing the Psalmist's feelings before starting on his pilgrimage.

3. *Sparrow* = any small bird, and *swallow* is perhaps wild dove. It is not meant literally that these birds nested in the Temple, which would have made it unclean, but by a figure the Psalmist describes himself and his companions as having found what was their true home.

4. The Psalmist is thus led to contrast the happiness of those Jews who lived in Jerusalem, and could visit the Temple continually, with that of himself whose visits must be rare.

5–7. Yet his case, and that of other Jews of the Diaspora, was not so hopeless. They had their inner happiness; they felt strong in JHVH, their longing to go on pilgrimage was itself a treasure—far surpassing any which the secular-minded Jew might have in his prosperity at Alexandria, or Ephesus, or Rome. Moreover, if the stay-at-home Jew urged the difficulties of the way the Psalmist could still declare that the joy that was set before the pilgrim turned any Valley of Baca—of balsam trees, of drought and desolation—into a fruitful field blessed by the early rains, whereby he went on with ever-increasing strength, till at last he was rewarded by the sight of JHVH's face in Zion. Baethgen translates "from strength to strength" by "from wall to wall," and understands it of the nightly encampment under the protection of a city wall. Either rendering makes excellent sense. "They see the God of gods" is a rendering supported by the LXX. The text was altered so as to soften down the anthropomorphism in days when the transcendency of God had been sharply emphasised, *i.e.* in the days which were not far distant from those of the authors of apocalyptic works, like Daniel, and the Similitudes of Enoch.

10. *Doorkeeper* was an honourable post, like that of the Papal Guards. The LXX and Jerome give a rendering, *abjectus esse*, "to lie on the threshold as a beggar." Better this, says piety, than the comforts of the mansions of the rich in the heathen city.

B.

9 *a*. *Shield* is accusative after *behold*, not a vocative. The person called *a shield*, *i.e.* a king, is the same as *Thine anointed* of the next clause. It is a Maccabean prince that is referred to.

11. *Sun*, shemesh, is a title nowhere else given to God, and is probably a variant reading for shemshâh, *a battlement*—a word which occurs in Is. 54^{12}.

Tower and shield are not so strangely assorted a pair as *sun and shield*. Hitzig, however, sees the connecting link for the latter in their roundness and brightness, and refers to Vergil, *Aen.* III. 637. But see Cant. 4^{4}.

Grace and glory = naturally not in the N.T. sense, but JHVH's favour (chên) will be the cause of honour and prosperity (châbôd) following on a time of ignominy and adversity. It must be confessed that the interpolator of these four last verses has caught the spirit of the Ps.

PSALM LXXXV.

For the chief Musician: A Psalm of the sons of Korah.

1 *JHVH, thou hast been favourable unto thy land:*
Thou hast brought back the captivity of Jacob.
2 *Thou hast forgiven the iniquity of thy people:*
Thou hast covered all their sin. Selah.

3 *Thou hast taken away all thy wrath:*
Thou hast turned thyself from the fierceness of thine anger.

4 Turn us, O God of our salvation,
And cause thine anger toward us to cease.
5 Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
6 ⊦Thou wilt, O God,⊣ revive us again:
That thy people may rejoice in thee.
7 Shew us thy mercy, JHVH,
And grant us thy salvation.

8 *I will hear what JHVH the God will speak:*
For he will speak peace unto his people, ⟦and to his saints:
But let them not turn again to folly.⟧
9 *Surely his salvation is nigh them that fear him:*
That glory may dwell in our land.

10 Mercy and truth are met together:
Righteousness and peace have kissed *each other.*
11 Truth springeth out of the earth:
Righteousness looketh down from heaven.

12 *Yea, JHVH shall give that which is good:*
And our land shall yield her increase.
13 *Righteousness shall go before him:*
And ⊦peace shall follow⊣ his steps.

A liturgical composition in three parts. In *vv.* **1–3** a choir sings of JHVH's gracious dealings in the past; in **4–7** another choir responds with a consequent prayer for the return of the former halcyon days. In **8–9** a single voice takes up the prophetic strain, and declares that JHVH has already heard the prayer. A choir continues the news of joy in **10, 11**, and the last two verses, sung full, extend the expected blessing into the future. This seems the obvious division of the Ps., and even if any doubt remains whether we can assign the solo and chorus parts so precisely, none exists that the first seven verses are marked off from the last six. Olshausen assigns the former to the congregation and the latter to the priests.

The time at which the Ps. was composed is not clearly indicated. The people were in some distress, but not in the throes of an agony.

They had experienced JHVH's goodness in the past, though it had not gone so far as to remove all cause of anxiety. But the anxiety was not serious enough to forbid the hope of an early blessing to the full. We may think of the days when Antiochus the Great made peace (Hitzig) or of the days of Simon (Duhm), and the beginning of the Syrian persecutions (Olshausen), or leave it open as Baethgen does. In any case the date of so beautiful a Ps. is a matter of minor importance. The Ps. speaks of human fears and hopes which are peculiar to no time.

1–3. Ewald takes the six perfects of these verses in a pluperfect sense. Olshausen would regard them as foreign to the main body of the Ps. but for this device, and thinks of the Exile as the time of blessing referred to. Hitzig refers it to some recently experienced mercy, such as the cessation of drought or of war. Verses **10, 11** seem to support this last. Truth and peace are good things, but do not flourish where war is.

For shab'thâ sh'bûth, *turn the captivity*, see note on 14^7. In **4** shûbênû, *turn us* (the same verb), is rendered by Hitzig *turn round to us* = LXX conversus es. Cf. Ezek. 14^6, $18^{30, 32}$. It is an inner transition which is meant. Duhm reaches the same conclusion by another road. He would treat the verb as a contracted form of shûb sh'bûth but for **1** *b*, and prefers rather to emend it into shûb nâ = *turn Thyself, we pray Thee.*

4–7. A prayer for better times based on **1–3.** In **4** *b* the LXX (reading hâsêr for hâphêr—Ez. 16^{42}) give us *and turn Thine anger from us*, a better parallel to **4** *a*. In **6** *a* they read hâ el, *O God*, for hâlô, *and not*, as in the text above. For **7** cf. 90^{14}.

8–9. The Psalmist speaks as a prophet, Hab. 2^1. He, too, stands upon his watch to see what he shall answer from JHVH to the cry of His people.

8 *c* is rendered by the LXX *and to those who turn their heart to Him.* But the heaping up of "people," "saints," and "converted" is suspicious. Moreover, the whole clause overloads the verse, and the M.T. gives no clear meaning. For all these reasons it seems best to omit it as a gloss.

9. *Salvation is nigh* = Is. 56^1, 51^5. It is the old poetic and prophetic cry, which re-appears again in the words of Him whose earthly life was nurtured on the Pss., Deutero-Isaiah, Jeremiah, and Deuteronomy—"The Kingdom of Heaven is at hand." *Glory* absolutely is JHVH's presence (Is. 24^{23}). Men remembered the days when the Shechinah was the glory of the temple of Solomon.

10–11 are a prophetic realisation of the divine promise uttered in **8, 9.** For *mercy and truth* see note on 12^1, 25^{10}. For **10** *b* cf. Is. 32^{17}, "The work of righteousness shall be peace," *i.e.* prosperity. **11** repeats a pair of terms from **10**, viz. *truth* and *righteousness.* But, as in **10**, *mercy, truth, righteousness*, and *peace* are all divine effluences, so in **11** we are not to think of man's truth on earth springing up to meet God's righteousness coming down from heaven. In Is. 45^8, which seems to

have been before our Psalmist, it is God's gifts on both sides which meet. He opens the heaven; He opens the earth too. *Truth* and *righteousness* are both alike from Him.

12–13. A bad harvest is to be forgotten by the gracious gift of the early and the latter rain (Deut. 28^{12}) = *that which is good.* This causes the land to give her increase.

13 *a.* *Righteousness* is a word of fluctuating meaning. In general it stands for that which is right, natural, legal, personal, religious. A man is righteous in the modern sense, *i.e.* he lives according to virtue, or he is shown by the course of events to be in the right—prosperity being, it is assumed, a proof of God's approbation. JHVH is righteous either because He "declares things that are right," *i.e.* He gives predictions that are true to fact; He has "practical sense as well as good faith," or it is His truthfulness in maintaining His covenant with Israel, or, lastly, it is very often made objective and identified with some manifestation of God's saving power. In this latter sense it is a homonym for salvation (*e.g.* Is. 51^5, "My righteousness is near, My salvation is gone forth"). Cf. G. A. Smith's *Book of Isaiah*, ch. xiv.

13 *b.* Righteousness and peace are the yeomen of the guard of JHVH. One goes before Him; the other follows Him. Baethgen, who follows the M.T., refers to Is. 58^8 as supporting it. As a matter of fact it makes the case for emendation certain by pointing to the true meaning: "Righteousness shall go before thee; the glory of the Lord shall be thy rereward." But the M.T. does not express that meaning here. Read, therefore, with Wellhausen and others, shâlôm, *peace* (welfare), for yâshêm, and yirdôph, *shall follow*, for l'derek, *in the way.* Then **13** *b* is precisely = to Ps. 23^6.

Righteousness, peace, mercy, and glory are the angels of Jacob's vision which ascended and descended on the Son of Man.

PSALM LXXXVI.

A Prayer of David.

1 Bow down thine ear, JHVH, answer me:
For I *am* poor and needy.
2 Preserve my soul; for I *am* pious:
[[O thou my God]] save thy servant that trusteth in thee.
3 Be merciful unto me, O Lord:
For I cry unto thee all the day.
4 Rejoice the soul of thy servant:
For unto thee, O Lord, do I lift up my soul.
5 For thou, Lord, *art* good, and ready to forgive:
And plenteous in mercy unto all them that call upon thee.

6 Give ear, JHVH, unto my prayer:
And attend to the voice of my supplications.
7 In the day of my trouble I will call upon thee:
For thou wilt answer me.
8 Among the gods *there is* none like unto thee, O Lord:
Neither *are there any works* like unto thy works.
9 All nations whom thou hast made shall come and worship before thee, O Lord:
And shall glorify thy name.
10 For thou *art* great, and doest wondrous things:
Thou *art* God alone.
11 Teach me thy way, JHVH; I will walk in thy truth:
Unite my heart to fear thy name.
12 I will praise thee, O Lord my God, with all my heart:
And I will glorify thy name for evermore.
13 For great *is* thy mercy toward me:
And thou hast delivered my soul from the lowest pit.
14 O God, the proud are risen against me,
And the assemblies of violent *men* have sought after my soul:
And have not set thee before them.
15 But thou, O Lord, *art* a God full of compassion, and gracious,
Longsuffering, and plenteous in mercy and truth.
16 O turn unto me, and have mercy upon me:
Give thy strength unto thy servant,
And save the son of thine handmaid.
17 Shew me a token for good:
That they which hate me may see *it*, and be ashamed:
Because thou, JHVH, hast holpen me, and comforted me.

Little need be said of this Ps. It is a mosaic of pieces taken from other writings, and is "colourless, lifeless and void of all originality." Prayer, praise, hope, and lamentation jostle each other, and no continuous strain of thought is to be found. It belongs to the Maccabean period and may serve to illustrate the religious outlook of the average member of the body of the Chasîdîm.

1 = 17^{6}, 40^{17}; **2** = 25^{20}—omit the appeal, which comes in an impossible place between *Thy servant* and *which trusteth in Thee.* Duhm would transfer it to **3**, where it is not wanted. *Pious* = châsîd.

4*b* = 25^{1}; **5** is a reminiscence of Ex. 33^{19}, Jonah 4^{2}; **6** = 5^{2};

7 = 17^{6}; **8** *a* = Ex. 15^{11}; **8** *b* – Deut. 3^{24}; **9** *a* = 22^{27}; **10** *b* shows that the Psalmist did not postulate the real existence of other gods in **8** *a*; **11** *a* = 27^{11}; **11** *b* = 26^{3}; **11** *c* is reminiscent of Jer. 32^{39}. It is a prayer for whole-hearted devotion to JHVH and His law, in contrast to the double-minded (seâphîm) of 119^{113} and of Jas. 1^{8}. At all times Israelites existed who could not be induced to choose once and for all between JHVH and the Baalim (1 Ks. 18^{21}). It is "a unity of religious consciousness" which the Psalmist prays for.

13 = 56^{13}; *the lowest pit* = Deut. 32^{22}. **14** = 54^{3}—but this latter has zârîm, *strangers*, and *v.* **14** has zêdîm, *haughty ones*. The difference is probably a scribal error, and zêdîm has the greater fitness in both cases. But see Is. 25^{5}, 13^{11}; 2 Kings 19^{24}; Jer. 18^{14}.

15 = more closely Ex. 34^{6} and Jonah 4^{2} than does **5**. **16** = 116^{16}; *son of thy handmaid* need not be explained in detail as a description of one who was a son of JHVH's handmaid Israel, but is a simple parallel to *servant*; so in Gen. 27^{29} (49^{8}) *brethren* = *mother's sons*. **17**. *A token*, signum, not a miracle, say the commentators, but what else could the wished-for sign be but a miracle in the eyes of a writer of circa B.C. 200?

PSALM LXXXVII.

A Psalm of the sons of Korah: A Song.

* * * * * * * *

1 His foundation *is* in the holy mountains.
2 JHVH loveth the gates of Zion
More than all the dwellings of Jacob.
3 Glorious things are spoken of thee,
O city of God.
4 "I will make mention of Rahab and Babylon ⌜to them⌝ that know me:
Behold Philistia, and Tyre, with Ethiopia:
This *man* was born there."
5 And ⊦to Mother-Zion do I say⊣:—
"This and that man was born in her":
And the highest himself shall establish her.
6 [[JHVH shall count, when he writeth up the people, *that* this *man* was born there.]] *Selah.*
7 As well the singers as the dancers shall shout:—
⌜"All my fountains are in thee."⌝

* * * * * * * *

A Ps. like a Chinese puzzle, where the general outlines are fairly obvious but the details difficult to fit in. The beginning is certainly defective, the ending seems also to be a fragment. Like Ps. 84, this Ps. too reveals the love of the Diaspora for Jerusalem, the joy of all her scattered children (48[2]). Wherever the Jew found himself, whether in Alexandria, Babylon, Phœnicia, or Arabia, he still looked to Jerusalem as his Fatherland. He lived an exile; in Zion he was at home. He shared the feeling of the Christian writer who dated his book "in the 59th year of his Exile," *i.e.* on earth. At the same time the Psalmist shows none of the desire of the modern "Zionist" to return to Palestine. He was content to know that he was a member of the community whose religious centre was the Temple in Jerusalem. Hitzig thinks that Pss. 81, 84, and 87 are severally related to the three great feasts, but no good ground exists for the suggestion. Ps. 87 in any case is of late date, probably late Maccabean. It is closely related to Is. 19[23–25], which is itself a late addition to Isaiah's prophecies.

1. The abrupt opening is contrary to usage. The person referred to in *His* is certainly JHVH, but no Psalmist introduces JHVH with a mere suffix. We must either suppose that the name of JHVH has dropped out, or else that the first clause (at least) has disappeared. Ewald would read the verse:

> JHVH's is Sion for ever:
> The city of His founding is on the holy hills.

Olshausen suggests:

> How lovely is God's city:
> He has founded it on the holy hills.

Baethgen, however, saves the metre by reading:

> His foundation on the holy hills does JHVH love:
> The gates of Zion more than, &c., &c.

As **1***a* has to be supplied somehow, either rendering is possible and neither certain.

1*b*. *His foundation.* It does not seem that Zion was held specially sacred in earlier Jewish history. Jerusalem as the City where David dwelt (Is. 29[1]) was their holy place. It was in later days that Zion became sacred, and the narratives of Melchizedek and of Abraham's sacrifice on Mount Moriah were motived by the veneration felt by their compilers for Zion. JHVH's foundation was no new act.

2*b*. *The dwellings of Jacob* are not merely all other places in Palestine where Jews lived (against Baethgen) but all the places where were found Jews of the Diaspora.

4, 5. It is not quite clear whether *v.* **4** means to say that Rahab, &c., are paraded as tributaries of Zion; or that proselytes in each of the places mentioned are among them that know JHVH; or that in

each are to be found Jews. The last is most likely. In that case render:

I will make mention of Rahab and Babylon
Because of them that know me (there).

Israel (not JHVH) is represented as counting up the citizens of Zion, and as numbering among them many in the great cities of the world. Of each Jew in foreign cities it is said that his citizenship is in Zion. It was a point of honour among the Jews of the Diaspora to maintain their independent life, to the despair, or fury very often of the governing, and also of the middle classes. Abundant evidence of this is given in Schürer. With this fact in view, Ps. 87 rings as a patriotic song.

In *v.* **5** read (after LXX) êm ômâr for vêâmar, *And to Zion do I say "Mother"*; cf. Is. 49[21].

6. To be omitted as a theological variant of **5**.

7 *b* is probably a popular refrain adapted by the Psalmist.

PSALM LXXXVIII.

A Song *or* Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

1 ⊢JHVH, my God, I cry to thee by day:
By night I call to thee for help.⊣
2 Let my prayer come before thee:
Incline thine ear unto my cry:
3 For my soul is full of troubles:
And my life draweth nigh unto the grave.
4 I am counted with them that go down into the pit:
I am [[as]] a man *that hath* no strength:
5 ⌜Free among the dead, like the slain that lie in the grave,⌝
Whom thou rememberest no more:
And they are cut off from thy hand.
6 Thou hast laid me in the lowest pit,
In darkness, in the deeps.
7 Thy wrath lieth hard upon me,
And thou hast afflicted *me* with all thy waves. *Selah.*
8 Thou hast put away mine acquaintance far from me:
Thou hast made me an abomination unto them:
I am shut up, and I cannot come forth.
9 Mine eye mourneth by reason of affliction:
JHVH, I have called daily upon thee,
I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead?
Shall the dead arise *and* praise thee? *Selah.*
11 Shall thy lovingkindness be declared in the Grave?
Or thy faithfulness in Destruction?
12 Shall thy wonders be known in the Dark?
And thy righteousness in the Land of Forgetfulness?
13 But unto thee have I cried, JHVH:
And in the morning shall my prayer prevent thee.
14 JHVH, why castest thou off my soul?
Why hidest thou thy face from me?
15 I *am* afflicted and ready to die from *my* youth up:
While I suffer thy terrors I am ⊦dumb.⊣
16 Thy fierce wrath goeth over me:
Thy terrors have cut me off.
17 They came round about me all day like water:
They compassed me about together.
18 Lover hast thou put far from me:
Darkness alone is mine acquaintance.

Not Ps. 77, as the old expositors answer the question, "Quaenam ode omnium tristissima?" but this Ps. 88 is the darkest and gloomiest of all the plaintive Pss. (Delitzsch). Yet it evokes a certain interest through the fact that it nowhere speaks of sins, and also a certain sympathy for the author, because no enemies are brought forward for his curse (Duhm). "The conclusion is, for a Ps. of supplication and complaining, broken off short in an unusual manner and makes us suspect a mutilation" (Olshausen). It is only in this way that the blackness of the Ps. can be in any way relieved.

Who is the speaker? Baethgen says the people of Israel, and points for confirmation to the fact that the speaker is already dead (*v.* **5**, a verse of doubtful meaning), and among the shades (*v.* **6**—which is not what the verse says), and quotes the Targum which paraphrases *v.* **6**: "Thou hast brought me into Exile which is like the lowest deep." Olshausen refers it to the days of the heaviest oppression of Israel by the Syrian kings. Jennings and Lowe, holding the traditional date of Job and Proverbs (with which books this Ps. has many points of contact), refer it to the days of Solomon. Hitzig, equating it to Ps. 86, and noting linguistic affinities in *vv.* **4**, **12**, **24** with the Book of Wisdom, refers it (as well as Ps. 89) to the date of that book.

If the subject is an individual, what was the character of his sufferings? Leprosy (*v.* **8**), and that congenital (*v.* **15**), say Jennings and Lowe. Delitzsch goes so far as to say that the sufferer here was

Heman, the Ezrachite, who described his own sufferings in the person of Job—a loose and wild guess. Or his illness is but a figure of speech for national sufferings (Baethgen). All we can say with certainty is that the author (if he were an individual) was a man whose life had been spent in perils from his youth, and was now in prison—in a bôr (or more or less dry pit, often used for holding prisoners), and that he felt his plight to be so desperate that he was no better than a dead man. The notes of personal suffering are too sharp to allow us to treat Israel as the subject, with Baethgen and Olshausen. This need not imply that suffering Israel did not afterwards adopt the Psalmist's lamentation as its own.

The Ps. falls into two main divisions: **1–9** = a prayer for help, based on his misery; **10–18** = a still more urgent reminder that help may come too late because of his terrible plight. It lacks originality of expression as the many allusions in it to other writings show.

1. By an easy scribal error y'shûâthî *of my salvation* has been substituted in M.T. for shivvâ'tî *I cry*, to the spoiling of the parallelism. The LXX partly support the rendering given above.

3 *b* = 107[18]; **4** *a* = 143[7]; in **4** *b* the k' = *as* seems out of place. The man is helpless. Baethgen, however, sees in the comparison a proof that Israel is the speaker.

5 *a*. The general sense is clear, though the grammatical details are obscure. The verse is modelled on Lam. 3[6, 7]. No belief in another life appears.

6 = Lam. 3[55]. The three places named are used figuratively. The *deeps* are those of the sea; Ex. 15[5]. In Job 26[5] the *home of the dead* is under the seas. Cf. Jonah 2[5].

8, 9 *a* = Job 19[13 ff.]; Ps. 31[11]. The ostracised condition of the sufferer might proceed as well from party-hatred as from leprosy. Religious strife was as fertile a cause of separation then as now. Like John Baptist, the Psalmist was shut up in prison and his heart was failing him.

10–12 are a piercing cry for help before it is too late, before the Psalmist goes to the land where men forget and are forgotten—a pathetic word which is like Vergil's "sunt lacrymæ rerum." So in Pss. 6[5], 30[9]. The practical disbelief of the Psalmists in any existence after death that deserved the name of life served but to intensify their clinging to JHVH while life lasted. "The idea of resurrection is not unknown to the singer, but he denies its reality" (Baethgen). We should rather say that the singer implies that the idea was not seriously held by anybody.

11 *b*. *Thy faithfulness in Abaddôn.* This last word as a name for the underworld occurs in Job 26[6], 28[22]. In Rev. 9[11] the name is personified.

13–14 show that even if Delitzsch's suggestion that Heman, Job, and the Psalmist are all one is but a guess, yet the attitude of the Psalmist is that of Job. He does not admit, with the author of Ps. 32, that suffering is a proof of sin.

15 *b*. For *I am distracted* read with Olshausen *I am dumb*—âpûgâh for âpûnâh.

18. Hupfeld suspected that *darkness* was the subject, and most commentators with him refer to Job 17^{13} as normative for 18 *b*. In that case we must with Duhm translate as in the text. He also reads for vârêa (= and friend) v'rak—a difference of guttural only. In any case the singer ends his song on a note of despair.

PSALM LXXXIX.

Maschil of Ethan the Ezrahite.

1 I will sing of the mercies of JHVH for ever:
I will make known thy faithfulness to all generations.
2 For thy mercy is built up for ever in the heavens:
Thy faithfulness ⊦is established in them through thy word.⊣
3 ⊦Thou didst say⊣:—"I have made a covenant with my chosen,
I have sworn unto David my servant:
4 'Thy seed will I establish for ever, and build up thy throne to all generations.'"

5 The heavens shall praise ⟦thy wonders,⟧ JHVH:
Thy faithfulness the congregation of the saints.
6 For who in the heaven can be compared unto JHVH?
Who among the sons of the mighty can be likened unto JHVH?—
7 A God ⊦very terrible⊣ in the assembly of the saints,
⊦Great is he and fearful above⊣ all *them that are* about him.
8 JHVH God of hosts,
Who *is* a merciful One like unto thee, O JAH?
Thy faithfulness is round about thee.
9 Thou rulest the raging of the sea:
When the waves thereof arise, thou stillest them.
10 Thou hast broken Rahab in pieces, as one that is slain:
Thou hast scattered thine enemies with thy strong arm.
11 The heavens *are* thine, the earth also *is* thine:
The world and the fulness thereof,—thou hast founded them.

12 The north and the south—thou hast created them:
Tabor and Hermon rejoice in thy name.
13 Thou hast a mighty arm:
Strong is thy hand, *and* high is thy right hand.
14 Justice and judgment *are* the foundation of thy throne:
Mercy and truth go before thy face.

15 *Blessed is the people that know the joyful sound:*
That walk, JHVH, in the light of thy countenance:
16 *Who in thy name rejoice all the day:*
Who in thy righteousness are exalted.
17 *For thou art the glory of their strength:*
And in thy favour our horn shall be exalted.
18 *For our shield is JHVH's:*
Our King is the Holy One of Israel's.

19 ⊦Once upon a time⊣ thou spakest in vision to thy holy one:
Thou saidst: "I have ⊦set a crown⊣ upon *one that is* mighty:
I have exalted ⊦a youth⊣ out of the people.
20 I have found David my servant:
With my holy oil have I anointed him:
21 With whom my hand shall be established:
Mine arm also shall strengthen him.
22 The enemy shall not exact upon him:
Nor the son of wickedness afflict him.
23 And I will beat down his foes before his face,
And plague them that hate him.
24 But my faithfulness and my mercy *shall be* with him:
And in my name shall his horn be exalted.
25 I will set his hand also on the sea,
And his right hand on the rivers.
26 He shall cry unto me:—'Thou *art* my father,
My God, and the rock of my salvation.'
27 Also I will make him *my* firstborn,
⊦The highest of⊣ the kings of the earth.
28 My mercy will I keep for him for evermore,
And my covenant shall stand fast with him.
29 His seed also will I make *to endure* for ever,
And his throne as the days of heaven.

30 If his children forsake my law,
And walk not in my judgments:
31 If they break my statutes,
And keep not my commandments:
32 Then will I visit their transgression with the rod,
And their iniquity with stripes.
33 Nevertheless my lovingkindness will I not utterly take from him,
Nor suffer my faithfulness to fail.
34 My covenant will I not break,
Nor alter the thing that is gone out of my lips.
35 ⊦One thing⊣ have I sworn by my holiness:
That I will not lie unto David,
36 That his seed shall endure for ever,
And that his throne shall be as the sun before me.
37 That it shall be established for ever as the moon,
⌜And so long as the sun continueth in the Heavens."⌝ *Selah.*

38 But now thou hast cast off and abhorred,
Thou hast been wroth with thine anointed.
39 Thou hast made void the covenant of thy servant:
Thou hast profaned his crown to the ground.
40 Thou hast broken down all his hedges:
Thou hast brought his strong holds to ruin.
41 All that pass by the way spoil him:
He is a reproach to his neighbours.
42 Thou hast set up the right hand of his adversaries:
Thou hast made all his enemies to rejoice.
43 ⊦Thou turnest back his sword from his enemies,⊣
And hast not made him to stand in the battle.
44 Thou hast ⊦torn his sceptre from his hands,⊣
And cast his throne down to the ground.
45 The days of his youth hast thou shortened:
Thou hast covered him with shame. *Selah.*
46 How long, JHVH, wilt thou hide thyself for ever?
How long shall thy wrath burn like fire?
47 Remember, Lord, how short is life:
For what vanity thou hast made all men!

48 What man *is* there that shall live and not see death?
That shall deliver his soul from the hand of the grave?
Selah.
49 Lord, where *are* thy former lovingkindnesses,
Which thou swarest unto David in thy truth?
50 Remember, Lord, the reproach of thy servant:
How I bear the fury of the peoples:
51 Wherewith thine enemies reproached thee, JHVH:
Wherewith they reproach the footsteps of thine Anointed.

52 Blessed *be* the LORD for evermore.
Amen, and Amen.

Had the O.T. been always in the hands of impartial historians instead of theologians, long ago would the proof have been brought forward that the Psalms of David run very close upon the Psalms of Solomon (Duhm). Duhm also thinks that "the Anointed" of this Ps. is one of the Hasmonæan kings, viz. Alexander Jannæus, who was overcome and driven into the mountains (circa B.C. 88) by Demetrius Euchærus. In this case the claim of the dynasty to be the lineal heir of the Davidic monarchy is to be noted. On the other hand, Baethgen, who assigns the Ps. to the second half of the fifth century B.C. (on the insufficient ground of its dependence on Ps. 80), maintains that the royal house exists no longer (*vv.* **41**, **42**, **51**), but that it is not the people simply which is "the Anointed"; "the close connection of the people and 'the Anointed' shows that the latter is a necessary member of the community."

Hitzig holds that the Ps. comes from the Maccabean age, and that "the Anointed" is the Jewish people. David's descendants had been merged in the mass of the people, and so their privileges fell to the people as a whole, for "all Israelites are kings' sons." Olshausen says, in turn, that this is a clear contradiction to the plainly expressed wish for the restoration of the house of David to the throne of Judah.

Where doctors differ common sense must be allowed to judge. Alexander Jannæus was not a king who was acceptable to the ruling piety of his day. Moreover, Deutero-Isaiah shows clearly a gradual refining of the nation's hopes. Israel was JHVH's servant; first Israel as a whole, then the pious remnant of it, and, apparently, in Ch. 53 one representative individual. It is noteworthy in this connection that "the Anointed" in this Ps. is also twice called "JHVH's servant" (**39**, **50**), and that the evils which are deplored better suit an individual (**38**, **39**, **43**)—**40** and **41** cannot be built upon as they are borrowed from Ps. 80, unless indeed we take them as determinative, and say, that as that Ps. had the people as its subject, so must this also have.

On the whole it seems best to say that Ps. 89 comes from a time when the idea of Israel as a whole being JHVH'S "anointed" and His "servant" was in the air, but was not yet sufficiently distinct to save it from being expressed in other than personal terms. What has just been said, however, refers more particularly to the latter part of the Ps. (*vv.* **19–51**). The earlier part (*vv.* **5–18**) may be from the same age, and perhaps from the same author, but implies a very different state of affairs. So different are these verses in tone, subject, and metre, that the suspicion is natural that two distinct compositions have been joined together, and that afterwards *vv.* **1–4** were prefixed as a general introduction, or else that *vv.* **5–18** are an interpolation. The fact that the Psalmist builds on the sure mercies of David in the Introduction, then drops all reference to them in *vv.* **5–18**, resumes them in *v.* **19**, and then continues with them as his subject, is all in favour of the theory of interpolation.

1, 2. The "I have said" in *v.* **2** makes no sense, and the LXX, therefore, are to be followed who give the second person. Moreover, the two words for *with thy mouth* and *thou didst say* which follow on one another in the text seem to be misplaced, and to belong properly to the end of *v.* **2** and the beginning of *v.* **3** respectively. This slight emendation gives an excellent sense and a better metre. The familiar collocation of *mercy and truth* should be noted. Cf. 25^{10}.

3, 4 go back (as does Is. $55^{3, 4}$) to 2 Sam. 7^{16}.

5 *b*. The *assembly* (k'hâl) which praises JHVH'S *faithfulness* is that of the angels. (So also in *v.* **7**.) Cf. Job 5^{1}, 15^{15}; Ps. $29^{1, 2}$. I suspect that pil'akâ *Thy doings* should be ch'sedkâ *Thy mercy*, on account of the parallelism.

7 *b*. The text is to be emended after the LXX—rab *great* for rabbâh *very*.

8. Chasîn, an Aramaic word meaning *strong*, occurs here only. The text should again be emended by the substitution of châsîd, *a merciful one* (cf. **5** *b* above), even though applied to JHVH, and not to his client.

9, 10. JHVH'S power was shown in the Creation. Hence Râhab here is not Egypt, but the primæval monster of the deep, the dragon, the world serpent of old folk-lore, the Tiâmât of Babylon. So in Job $26^{12, 13}$; Is. 51^{9}; Pss. 8^{2}, $74^{13, 14}$.

As one that is slain is as Duhm remarks a not very fortunate expression. It may perhaps be connected with the boring of Leviathan's jaw in Job 41^{2}.

11, 12 = a variation of $74^{16, 17}$. Têbêl *the world* is the fruitful, habitable part of the earth (Is. 14^{17}; Ps. 33^{8}). Why Tabor and Hermon are selected is not quite clear, unless they emphasise the *north and the south* of the parallel clause by drawing attention to the fact that even "the mountains of God" are His humble servants. The reason, however, may be that the writer was a Galilean.

13, 14. Verse **13** sums up the praises of JHVH'S power. Verse **14** says that fortunately for Israel that power is in the service of His *mercy and*

truth. These latter are as heralds going before the heavenly King. Righteousness and judgment are regarded as the powers in the form of beasts which support the royal throne. Cf. 43^3, 97^2.

15–18 sound like a doxology. From the majesty of JHVH the Psalmist turns to the blessedness of Israel. They are *hearers of the joyful sound* = that of the festal trumpets (Josephus, *Jewish Wars*, IV. 9, 12; Neh. 9^{14}; Is. 58^{13}, &c.). Those who respond to the summons *walk in the light of JHVH's countenance* = enjoy the high privilege of sharing in the Temple-services. In JHVH's name (= His Self-revelation) do they rejoice, and having His *righteousness* (= His faithfulness to His covenant) as their support, they stand four-square to the attacks of their enemies.

Our shield = our King. Cf. 47^9, 84^{11}.

19–37 are a free rendering of 2 Sam. 7^{8-16}, David being substituted for Solomon.

19. Oz is hardly rendered strongly enough by *then*. The saint is Nathan, and his night-vision is recorded in 2 Sam. 7^4. Gibbôr, *the mighty man*, is used proleptically of the greatness which David received (2 Sam. 7^9). Ezêr, *help*, is a scribe's error for nêzer, *crown* (Ps. 21^5 and *v.* **39**). The ground for preferring *youth* to *elect one* lies in 2 Sam. 7^8.

21 *a* = 78^{37}. JHVH's hand will be his constant protection.

22 = 2 Sam. $7^{10\,b}$.

24. Cf. *vv.* **1**, **2**, **5**, **8** above; **28** *b* and **33**, **34**, **49** below.

25. The ideal boundaries of Israel's dominion. *The rivers* in plural, if the text is correct, must denote the Euphrates, Tigris, and their canal-system.

26, 27. A free rendering of "I will be his father and he shall be my son," paralleled by the equally free use of 2 Sam. 7^{14} in Heb. 1^5. The three passages illustrate very well the changing application of the title "Son of God." David, his successors, the people, the remnant of the people, the typical Israelite, each in turn enjoys the title. Cf. Ex. 4^{22}.

28 *b*. *Covenant* is the concrete expression of JHVH's faithfulness. Cf. *v.* **33**.

29 = Deut. 11^{21}.

32. Measure for measure; Cranmer's "O this unworthy hand"; "Pestilence cometh into the world for capital crimes mentioned in the Law; noisome beasts come into the world for vain swearing and for profanation of the Name; captivity comes into the world for strange worship and for incest." Leprosy was God's stroke for immorality, slander, and perjury.

34. The same antithesis as **24**, &c.

35. *Once* [A.V.] = *once for all* as Heb. 7^{27}, or achath may be *one thing*, = **36**.

37 *b* has puzzled all commentators. Hitzig makes it a sort of soliloquy of the Psalmist's. Baethgen suspects the text, but adds that the "witness" is God, which He is not, but the contracting party. Olshausen supposes that a word has dropped out. Duhm proposes

"And so long as the Heaven lasts shall his throne endure," which, no doubt, gives the sense. I propose to read v'ôr for v'êd and to translate: *And so long as the light* (= the Sun) *endureth in heaven.* This satisfies the parallelism and does the least possible violence to the existing text.

38–51 give the actual situation and the reason for the recital of JHVH's promise to David. That promise seems to be forgotten by JHVH, else why Israel's present distress? Oddly enough, the Psalmist does not explain the distress as the result of sin, though the warnings contained in **30–32** might suggest this, but falls back on the shortness of life as a reasonable ground for praying for a change of JHVH's attitude.

38 *a.* The Hebrew words for *Thou* and *now* are very similar, and the latter seems to be called for in antithesis to the *once upon a time* of *v.* **19**, while no reason exists for emphasising *Thou.* Baethgen, however, sees no necessity for this, and Hitzig that antithesis is between the past and present attitude of the same God.

40, 41 are borrowed from 80^{12}.

43. Tzûr is given in R.V. the impossible meaning of *edge.* But its root meaning is *hardness, rock.* Jennings and Lowe derive it from a root tzar = *compress it,* "a flint being called tsôr, because the particles of which they are composed are closely compact or pressed together"! Read with Duhm mitztzar after 44^{10}. Olshausen would prefer to read tzûr as a vocative and address to God, but in that case we must go a step further and read *our rock,* or *O JHVH, our rock.* For tzûr as an appellation of JHVH, see 18^{1} and Deut. $32^{4, 31}$.

44. For mittâhâro, *his brightness,* read with Baethgen matteh miyyâdô, *the sceptre from his hand*—an improvement in meaning and metre, and suiting better the parallel clause.

45. Deprived him of the elasticity of youth through sorrow and trouble, as in Ps. 102^{23}. Hitzig, however, refers it to Zedekiah's premature death in Babylon, and Baethgen, as usual, to the Jewish people.

47. Read Adônâi, *Lord,* for ânî, *I.*

48 is a useful parallel to the troublesome passage 49^{7-9}.

50 *b.* The text is corrupt. Baethgen would read k'limmath, *the scorn,* for kol, *all.* Duhm's solution is the omission of the word for *in my bosom,* and the reading of kol-rîb maammîm, *all the wrath of the peoples.* This seems simpler and better.

51 *a.* An object is wanted for the verb. Probably ak, *Thee,* has dropped out before the following guttural, through the faulty ear of the scribe to whom the passage was dictated.

51 *b.* The Anointed is thought of as turning away so that they shout their reproaches after him. (Hitzig.)

52 is the Doxology which closes Book III. of the Psalter.

BOOK IV.

PSALMS 90—106.

PSALM XC.

A Prayer of Moses the man of God.

1 JHVH, thou hast been [[our dwelling place]] in all generations.
From everlasting to everlasting,
O God, art thou:
2 Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world.
3 Thou turnest man to destruction:
And sayest, "Return, ye children of men."
4 For a thousand years in thy sight
Are but as yesterday when it is past,
[[And *as* a watch in the night.]]
5 ⌜Thou carriest them away as with a flood:
They are *as* a sleep:⌝
[[In the morning]] *they are* like grass *which* groweth up.
6 In the morning it flourisheth, and groweth up:
In the evening it is cut down, and withereth.

7 For we are consumed by thine anger,
And by thy wrath are we troubled.
8 Thou hast set our iniquities before thee,
Our secret *sins* in the light of thy countenance.
9 For all our days are passed away in thy wrath:
We spend our years ⌜as a tale *that is told.*⌝
10 The days of our years *are* threescore years and ten:
[[And if by reason of strength *they be* fourscore years,]]
Yet *is* their strength labour and sorrow:
[[For it is soon cut off, and we fly away.]]

11 Who knoweth the power of thine anger?
[[Even according to thy fear, *so is* thy wrath.]]
12 So teach *us* to number our days,
That we may apply *our* hearts unto wisdom.

13 Return, JHVH, how long?
And let it repent thee concerning thy servants.
14 O satisfy us soon with thy mercy:
That we may rejoice [[and be glad]] all our days.
15 Make us glad according to the days *wherein* thou hast afflicted us,
And the years *wherein* we have seen evil.
16 Let thy work appear unto thy servants,
And thy glory unto their children.
17 And let the beauty of JHVH our God be upon us:
And establish thou the work of our hands upon us:

Yea, the work of our hands establish thou it.

This Ps. appears at the first glance to be of general human interest, and not to concern Israel in special; and yet *vv.* 13 ff. show plainly enough that Israel, afflicted, and seeking help and deliverance, is the person who speaks. (Baethgen.) It seems better with Duhm to say that *vv.* 13 ff. are an addition by another hand, seeing that the subject changes from human mortality in general to a temporary trouble.

That Moses is not the author is certain. Verse 3 contains a clear reference to Gen. 3^{19}, and *v.* 2 shows a familiarity with the Story of Creation in Gen. 1. The case against the Mosaic authorship is still stronger if the reading in R.V. in *v.* 1 be retained, or if *vv.* 13 ff. are regarded as originally part of the Ps. Possibly it was the very references to the story in Genesis which caused the assumption that Moses was the author. But the latter part of the Ps. shows that Israel had long been suffering, and the earlier part is more akin to the reflection of the Wisdom literature than to the "naïve sensationalism" of an earlier period. Any more definite date cannot be fixed.

Verses 1–12 fall into three divisions: 1–6 describe mortality; 7–10 refer it to sin as its cause; and 11, 12 lament man's thoughtlessness.

1–2. Omit *our dwelling-place* as destroying the point of the entire section. It is JHVH's eternity as contrasted with man's fugaciousness which is being described, not JHVH's care for Israel. Besides 1 *a* is overladen. 2 *b* also should be transferred to follow 1 *a*. So Duhm following Bickell.

The substantive verbs "*Thou hast been*," "*Thou art*," are a

reminiscence of Ex. 3^{14}. *The earth and the world*, eretz v'têbêl = the earth as a whole, and its inhabitable part. See note on 89^{11}.

3 *b* = Return to the dust whence you came.

4 emphasises the transitoriness of man's life by a contrast of it with the life of Him who sits unmoved while thousands of years fly by. A thousand years are but a drop in the stream of time. The thought is familiar enough to the modern man who feels crushed by the infinite depths of space and time discovered by science.

> And fear not lest existence closing your
> Account and mine should know the like no more;
> The Eternal Saki from that Bowl has poured
> Millions of Bubbles like us, and will pour.

So the Talmud: "Life is a passing shadow, says the Scripture. Is it the shadow of a tower, of a tree? A shadow that prevails for a while? No, it is the shadow of a bird in his flight—away flies the bird, and there is neither bird nor shadow."

4 *c* sounds like the gloss of a scribe, and in any case weakens the sense.

5 *b*. The meaning is doubtful, but the R.V. is the least probable. The verb z'ramthâm, *thou carriest them away*, is rendered in 77^{17} *poured out*. Hitzig retains this latter meaning (against Olshausen and Baethgen), as does Duhm. The latter supplies a second shênâh so as to get the meaning *year in, year out*, and omits the first *in the morning*, because it is meaningless. Render:

> Thou sowest them year by year;
> They are as grass which groweth up.

If *sleep* is to be retained then it is the sleep of death. This would give an equally good sense:

> Thou sowest them; they sleep = they are born; they die, &c.

The Pagan world sought for the Eternal in the external (*e.g.* in sculpture); Christianity from A.D. 300 to A.D. 1900 in the internal. The age which has throned Evolution as King of Thought sees the Eternal in an endless Becoming;—man is immortal not because he does not die but because he is ever dying.

7–10 assign sin as the cause if not of death, yet of the shortness of life = an undesigned coincidence with Gen. 3^{22}. St Paul echoes the older philosophy of death when he says that "death passed upon all men for that all have sinned" (Rom. 5^{12}). The difference between the older and the later view is that this regards sin and death as almost automatically interlocked by a necessary law, while that makes JHVH'S anger an almost arbitrary reason for not allowing men to live. The difficulty which both throw in the way of modern religious thought is overcome by leaving unmolested the conclusion of science that physical death antedated sin, and by interpreting the death, which follows sin, of spiritual separation from God. In doing this we are merely obeying

the law which rules wherever men adopt ancient forms of belief. They are bound in self-defence to put their own content into the ancient form—else must the new wine find for itself a more suitable bottle.

9 *b*. The meaning of k'mô-hegeh is doubtful. It is variously rendered *as one that sighs, as a sound that passes by,* while the LXX seem to compare man's life to the web of a spider.

10. Omit *b* and *d* as the glosses of an unimaginative man.

12. With this verse ends the Psalmist's poem on human mortality. The conclusion of the whole matter is that of the appendix to Eccl. in 12^{13}.

13–17 appear to be a liturgical supplement with a definite historical allusion, now irrecoverable.

13 = Ex. 32^{12}; in **14** *b* one of the two verbs is probably interpolated. There is nothing to show what the *work* is that is referred to in **16, 17,** though Hitzig suggests that it is agricultural. **17** *c* is probably a short chorus.

The Talmud has an interesting conclusion which is drawn from **15**. Israel was in Egypt 400 years; this verse equates Israel's *gladness* with its *afflictions*, and as that gladness was to be enjoyed under King Messiah, therefore, the Messianic Kingdom which was to follow the ending of the present course of things, and to precede a higher and heavenly happiness, was to last just 400 years. Following a similar line of argument, as one day with the Lord was as a thousand years, Rev. 20^{4-6} conclude that the Messianic Age should last 1000 years. According to the Zend-Avesta the world was to last 12,000 years. Brahmanism was much bolder in its speculations about the world-periods. If a cubic rock, it said, of a face of 16 miles were brushed once a century with gossamer, then when the rock was reduced to an atom there would have passed the fourth part of one period.

PSALM XCI.

First Voice.

1 [Blessed is] he that dwelleth in the secret place of the Most High,
That abideth under the shadow of the Almighty.
2 He will say of JHVH, "*He is* my refuge and my fortress:
My God; in him will I trust."

Second Voice.

3 Surely he shall deliver thee from the snare of the fowler,
And from the ⊦pit of corruption.⊣
4 He shall cover thee with his feathers:
Under his wings shalt thou trust:

* * * * * * * *

5 Thou shalt not be afraid for the terror by night:
Nor for the arrow *that* flieth by day:
6 For the pestilence *that* walketh in darkness:
For the destruction *that* wasteth at noonday.
7 A thousand shall fall at thy side,
Ten thousand at thy right hand; *but* it shall not come nigh thee.
His truth is a shield and buckler.
8 Only with thine eyes shalt thou behold
And see the reward of the wicked.

First Voice.

9 ⊦For thou, JHVH, art my refuge:⊣

Second Voice.

⊦Thou hast made the most high thy habitation.⊣

10 There shall no evil befall thee:
No plague shall come nigh thy dwelling.
11 For he shall give his angels charge over thee,
To keep thee in all thy ways.
12 They shall bear thee up in *their* hands,
Lest thou dash thy foot against a stone.
13 Thou shalt tread upon the ⊦serpent⊣ and adder:
The young lion and the dragon shalt thou trample under feet.

Third Voice (? A priest's).

14 "Because he hath set his love upon me,
Therefore will I deliver him:
I will set him on high, because he hath known my name.
15 He shall call upon me, and I will answer him:
I *will be* with him in trouble:
I will deliver him, and honour him.
16 With long life will I satisfy him,
And shew him my salvation."

But for *v.* 8 (cf. 23^5) we might call this a N.T. Ps.—and even for that many parallels offer themselves in Christian writings. In point of date also the Ps. is not far removed from the beginning of the Christian era. Its general drift is as simple as it is beautiful. It is related to

Ps. 90 as Christianity is related to Paganism. It breathes the sure trust in God and the sublime optimism of Jesus of Nazareth, and was, we may venture to say, one of His favourite Pss., if we may judge from the use made of it in the story of the Temptation.

But though the general drift of the Ps. is plain enough, the change to the second person in verse **3**, to the first in **9** *a*, to the second again in **9** *b*, and to the first once more in **14** is perplexing. Olshausen solves the difficulty by referring it to a corruption of the text, while admitting that the Ps. was written for use in public worship. Hitzig treats the verbs which cause the difficulty as of an indefinite third person, and, therefore, capable of being rendered by either the first or the second. So Wellhausen. Duhm corrects the text. But a less drastic and more simple explanation lies ready to our hand in a suggestion of J. D. Michaelis. Holding it, with Olshausen, for a liturgical composition he assigns *vv.* **1–2** to one voice, **3–8** to another, **9** *a* to the first again, **9** *b*–**13** to the second, and **14–16** to JHVH. This satisfies all the requirements, and saves us from the necessity of emending the text.

There is no improbability in Wellhausen's suggestion that this Ps. may have served as a talisman, and so be in this respect without a parallel in the collection, but it is a moral impossibility that the author meant it to serve that purpose. Its religion is too pure for that. It is worth noting that the Ps. has many points of contact with Deuteronomy and that both that book and this Ps. are quoted in the narrative of our Lord's Temptation; *e.g.* verse **8** = Deut. 32^{35}, **4** = Deut. 32^{11}, **13** = Deut. 32^{33}. Also separate expressions, *e.g.* châtz, keteb, eleph and zochêl (see below).

Lastly, it may be noticed that the view here taken, viz. that the Ps. is in antiphonal form, is supported by the Targum, which makes it to be a dialogue between David and Solomon, and by Hengstenberg, who regards it as a catechetical lecture, the Psalmist employing at one time the *thou* in the character of teacher and at another the *I* in the character of scholar.

1. The view of the Ps. taken in the Introduction renders it necessary to follow Hitzig (but conversely) and understand the impersonal yôshêb as *I that dwell*. Then the third person of *shall abide* remains as in Job 12^{4}. It is possible that ash'rêi, *blessed is the man* (as 1^{1}), has dropped out at the beginning of the Ps. *Shall abide* is a verb having as its root meaning *to spend the night*. B'zêl *under the shadow* occurs in the proper name Bezaleel, *under the shadow of God*. *Under the shadow of my roof* occurs in Gen. 19^{8}. The idea here, then, clearly is that the man is blessed who is JHVH's guest—an "undesigned coincidence" with the often-recurring thought of the "Guest-psalms."

Most High = elyôn, and *Almighty* = Shaddai, are terms of transcendence—and fit the late period when JHVH's nearness was fading before His awful greatness.

3. *For* = thy trust is well-founded. *The fowler*. Man's soul is as a bird, and death is the fowler who takes it (11^{1}, 124^{7}). This

supplies the true meaning of **3** *b*. For middeber, *from the pestilence*, read mibbôr, *from the pit*. (*a*) It is not likely that pestilence should occur both in **3** and **6**, and (*b*) the parallelism requires a reference to death. Even Hengstenberg sees the force of (*a*) and renders, therefore, *the pestilence of wickedness*, which does not satisfy (*b*).

4. *With His feathers* = Deut. 32^{11}. *His truth is a shield and buckler*, which forms **4** *c* in R.V., has been transferred with Bickell to the end of **7**.

5 *a*. *The terror by night* = assassination, according to Duhm, who quotes Cant. 3^{8}. But *the arrow that flieth by day* in **5** *b* is sunstroke, and therefore **5** *a* can only refer to epilepsy or lunacy, as caused by the moon. The verse is a document from the days when a cultured animism was the popular creed and which saw, as India sees to-day, the work of a demon in every startling illness. In Babylon Sin, the Moon-god, ruled "fire and water," *i.e.* caused fever and cold—of which belief Mt. 17^{15} is a distant echo. Ps. 121^{6} repeats the meaning of this verse. (See a note by Gunkel in *Die Christliche Welt*, 1903, No. 34, sp. 811.)

6. *Pestilence and destruction* again as demons. 1 Chron. 21 knows of an angel of pestilence. North India has a demon of cholera in Hardiha Lâla, a small-pox goddess in Sitalâ, and Kâsi Bâba is a demon of cattle-disease in Bengal.

7 is a conditional sentence. *Though a thousand fall...it shall not come nigh thee, for His truth is thy shield.*

8. The only verse of the Ps. which hints at a historical background. The sense is: Though the demon of pestilence rage, your only concern will be the sight of his doings in the death of the wicked. You will see, but not be touched.

9 *a*. This moves the first voice to exclaim, and to say why he will not suffer. In **9** *b* the second voice resumes its words of sure confidence.

10 *a* = Prov. 13^{21a}, 24^{15}.

10 *b*. *Tent* (lit.). "An instance of the way in which the patriarchal life became stereotyped, so to speak, in the language" (Perowne).

11 = Ex. 23^{20}. Over against the demons of disease are the good angels of JHVH. It is a mistake to suppose that Jewish religion was ever a finished piece of logical precision. It was not a constant—any more than any true religion ever is—but was a growing power where it lived. This is why we find in it such a contradiction as a simultaneous belief in the supremacy of JHVH and the existence of evil angels. The Pss. themselves witness to the perplexity caused by the sight of irreconcileables. But in spite of its confusion Judaism held fast to its trust in JHVH. Its loyalty in this was the pre-condition of Christianity.

12 *b* = Prov. 3^{23}.

13. *Lion and adder* [A.V.] are not a pair to go together. *Serpents and scorpions* occur in Luke 10^{19}, and the LXX rendering here is *asp and basilisk*. Besides one does not tread on a lion unawares.

Hence read zokêl, *serpent*, for shachal, *lion*, and note too that zochalêi occurs in Deut. 32^{24}. See Introduction above. Tannîn = dragon.

14–16. JHVH speaks and says that chesed on man's part begets chesed on His—Liebe Gegenliebe erzeugt. To know JHVH's self-manifestation (= His Name) is man's most liberal education; it sets him on high.

15 = 50^{15} and **16** = 50^{23}.

PSALM XCII.

A Psalm: A Song for the sabbath day.

1 *It is a* good *thing* to give thanks unto JHVH:
To sing praises unto thy name, O Most High:
2 To shew forth thy lovingkindness in the morning,
And thy faithfulness every night,
3 Upon an instrument of ten strings, and upon the psaltery:
Upon the harp with a solemn sound.
4 For thou, JHVH, hast made me glad through thy work:
I will triumph in the works of thy hands.
5 JHVH, how great are thy works!
Thy thoughts are very deep.
6 A brutish man knoweth not:
A fool understandeth not:—

7 When the wicked spring as the grass,
And when all the workers of iniquity do flourish:
It is that they shall be destroyed for ever:

8 But thou, JHVH, *art* on high for evermore.
9 For, lo, thine enemies, JHVH,
For, lo, thine enemies shall perish:
All the workers of iniquity shall be scattered.
10 But my horn is exalted like *the horn of* a wild ox:
I am anointed with fresh oil.
11 Mine eye hath seen *my desire* on mine enemies:
Mine ears have heard *my desire* of the wicked that rise up against me.
12 The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.
13 ⊦They shall be planted in the house of JHVH:⊣
They shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age:
They shall be green and flourishing:

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15 *To shew that* JHVH *is upright:*
He is my rock, and there is no unrighteousness in him.

The theme of this Ps. is that of 37, 49, 73, but does not reach their level. Especially are the two latter more alive to the wider and deeper issues of the problem of evil. Pss. 37 and 92 are content to say that JHVH shall give those that are true to Him their heart's desire here, while 49 and 73 catch a glimpse of the land that is very far off. In 92 the Psalmist, however, agrees with 73 that it is the fool (or the beast) only who does not understand JHVH's thoughts. In 49 and 92, moreover, we have a similarity of treatment. A solemn introduction, a sort of invocation of the heavenly muse, in the one, in the other a joyful demand to give praise to JHVH, serves to heighten the reader's sense of the importance attached by the writer to the problem which he is about to hymn.

There is no reason to doubt that the Ps. is to be classed with its neighbours as a product of the Maccabean age. The enemies are within Israel, are probably of the Sadducean party. The position described in 1 Macc. 7^{6} would suit this Ps. very well. Internecine strife, strong religious fervour contending against secularism, and the prospect of ultimate victory resound in the Ps. and were present in B.C. 162 in Jerusalem. But as 94 seems to be from the same author, the times of Alexander Jannæus (B.C. 104–78) seem preferable.

1–3. The older conception of JHVH as a God of mercy and truth (cf. Ps. 89) here struggles with the newer thought of His transcendency as Elyôn, the Most High. The division in *v.* **2** is rhetorical only. Mercy and truth are to be sung night and morning. For **3** *a* see note to Ps. 12 *ad finem*.

4–5. A definite work is pointed to in **4** *a*, *e.g.* the slaughter of Antiochus and Lysias by Demetrius, or a deliverance from Syria as a whole. The thought of the particular work leads to the wider consideration of JHVH's works in general, and this to the thought which lay behind them. Man still starts from the thought of a special Providence ordering the individual's goings, then assumes this for other people, and finally adores the unsearchable judgments of God. In the Ps. God's works are those performed by the hands of the chasîdîm, *e.g.* Judas slew all the friends of Demetrius, and drove Alcimus, and all the wicked and ungodly men of Israel, out of their own land (1 Macc. 7^{6}).

6 = 73^{22}. The writer of this Ps. was certainly familiar with 49 and 73. The word baar, *brutish*, occurs in connection with k'sîl, *fool*, in 49^{10}. K'sîl is joined with b'hêmôth, *beast*, in 73^{22}, and is a word peculiar to the Ps. and Wisdom literature. Coming from a root which

means *to be fat*, it is an earlier instance of the popular belief that fat people are generally stupid.

7 states the riddle which the fools do not understand. They see the prosperity of the wicked, *i.e.* here the Sadducean party, but they do not see God's purpose in raising them so high that their fall may be the deeper.

8–9. **8** = Is. 57^{15}; Ps. 10^{5}. This truth that JHVH is in heaven whence He can see, and, seeing, can judge all men is the Psalmist's solution. Evil may triumph for a time, but it cannot escape the eye of the Heavenly Ruler, and, if He does not yet interpose, it is only because His thoughts are very deep. The thought is Augustine's—*Deus patiens quia æternus.*

10–11. See note on *horn*, 75^{4}. *Wild ox* r'êm (A.V. *unicorn*, cf. 22^{21}, 29^{6}). In Assyrian the Hebrew word has the meaning of wild ox, but in Arabic it is the name of the leucoryx, "a powerful antelope that can cope with lions and tigers, and whose large sharp-pointed horns (more than three feet long) are a formidable weapon" (Haupt). The horn is an emblem of defensive power and at the same time of stately grace; and the fresh, green oil an emblem of the pleasant feeling and enthusiasm, joyous in the prospect of victory, by which the Church is then pervaded (Delitzsch). This latter passage explains the reasons which have induced the Catholic Church to adopt oil as the symbol of the Holy Spirit.

12–14. The writer now generalises. *The righteous* = those true to the theocracy, shall flourish with a duration denied to the godless, *i.e.* Paganised Jew. *Like a cedar in Lebanon* occurs again in 37^{35}, where see note. The tree in the house of JHVH is referred to in 52^{8}. Cf. 2 Macc. 14^{4}. In Zech. 1^{8} the myrtle trees of the heavenly palace were a counterpart of those of the earthly. But the text requires the emendation given it above. In **14** the prosperity of the godly is still described in terms drawn from the olive tree.

15 reads like a gloss of a pious scribe.

Ps. 92, as the superscription reminds us, was appointed for use on Saturday. Sunday's Ps. was 24; Monday's 48; Tuesday's 82; Thursday's 81; Friday's 93.

PSALM XCIII.

1 JHVH reigneth, he is clothed with majesty:
JHVH is clothed with strength; he hath girded himself:
The world also is stablished, that it cannot be moved.
2 Thy throne *is* established of old:
Thou *art* from everlasting to everlasting.
3 Though the floods lift up, JHVH,
Though the floods lift up their voice:
Though the floods lift up their waves:

4 Yet JHVH on high *is* mighty
Above the noise of many waters,
Above the mighty waves of the sea.
5 Thy testimonies are very sure:
Holiness becometh thine house,
JHVH, for ever.

This Ps. contains nothing to compel us to refer it to an uproar of the nations against JHVH, and Duhm, therefore, prefers the interpretation of the LXX, who placed over it the superscription: *For the day before the Sabbath when the earth was filled with inhabitants.* He holds, therefore, that all modern exegetes are wrong in giving the Ps. a figurative meaning. Certainly it is open to him to emphasise the sequence of thought as being (*a*) JHVH's kingly power is shown in creation, in His saying with Job (38^{11}), and Canute, "Thus far shalt thou go and no further"; (*b*) in the addition of a reference to the law as a second proof of JHVH's kingship (cf. Ps. 19); and (*c*) in the implicit prayer of **5** *b, c* that JHVH's kingship may be shown in maintaining the integrity of His Temple.

On the other hand the Ps. is one of a group of so-called "accession-psalms," which consists of 47, 93, 95 to 100, in all of which JHVH's kingship is celebrated. In all of the others it is plain that JHVH's kingship over the heathen is meant, whatever may be the symbolism chosen to set it forth. Analogy, therefore, would bid us make no exception of Ps. 93 but refer its imagery also to the raging of the heathens. In this case all allusion to JHVH's power in creation and in holding back the forces of the waters, or of their dragon-spirits, serves the purpose only of emphasising His lordship over the heathen nations. The two sets of ideas stand side by side in Ps. 46. Also 96^{10}, it seems, must be regarded as giving the clue to the interpretation of this group of Pss.

This enables us to fix the date of their composition as one when Israel was exulting in the sense of JHVH's newly manifested power. The recovery of their Temple and the overthrow of the attempts to wipe out the worship of JHVH in B.C. 165 afford, therefore, a suitable background for the Pss. whose motto is "JHVH reigneth."

Wilfred Monod distinguishes between the "Kingdom of the Psalms" and the "Kingdom of the Prophets." The former, he says, is regarded as exercised over Nature now, and the latter is to be manifested over a transformed Nature in the Messianic future. *L'Espérance Chrétienne*, II. 45.

1. How beautiful are the feet of him...that saith unto Zion, "Thy God reigneth" (Is. 52^{7}). The Psalmist implies that JHVH's power had been in abeyance; now He has become King; He shows Himself in all His majesty, which rises aloft above everything; He has put this on like a garment (Delitzsch).

1 *c* and **2** are to be interpreted as 75^{3} *q.v.* Bickell inserts in **2** *b* the completing phrase which might easily have been omitted by a scribe.

3 is a concessive clause. Though the floods be lifted up, etc.... yet JHVH is high above them all. The idea occurs again in 89^{9-11}, where too JHVH's power in nature is but a guarantee (or a parallel) of His supremacy over the nations of the world. But n'hârôth, *rivers*, points to the figurative character of the passage. Is the poet drawing on his own experience (like the author of 42^{7}) and using "the echo of Niagara" to body forth the thunder-threats of heathen tyrants? The Nile = Egypt (Jer. 46^{7-9}); the Tigris, arrow-swift = Assyria (Is. 8^{7}); the Euphrates = Babylon (Is. 27^{1}). So here the *floods* = heathen-powers in general.

4. Rev. 1^{15} is another instance of the N.T. application to Jesus Christ of attributes of JHVH in the O.T. Ocean's thunder may be terrific, but JHVH's is mighty above them all. Ps. 29^{4}; Ex. 19^{19}.

5. The power of JHVH in nature is proof that the attacks of Antiochus Epiphanes, or any other foe of Israel, on the law which JHVH gave to Israel must end in failure. The êdôth of JHVH are as firmly established as the earth which cannot be moved (*v.* **1**). Holy was the Law; holy too the Temple. Kôdesh, *holiness*, is used here as in 1 Sam. 6^{20} to denote separateness from heathen defilement. Judas had cast out "the abomination that defileth," the altar erected in the Temple to Zeus Olympios. The Temple was now ceremonially clean. Such cleanness it was fitting should be for ever; for was it not JHVH's, and had not JHVH shown His supreme power and glory in nature and history alike?

PSALM XCIV.

1 JHVH, thou God, to whom vengeance belongeth:
God, to whom vengeance belongeth, shew thyself.
2 Lift up thyself, thou judge of the earth:
Render their reward to the proud.
3 JHVH, how long shall the wicked,
How long shall the wicked triumph?

4 They utter, they speak haughtily:
All the workers of iniquity boast themselves.
5 They break in pieces thy people, JHVH,
And afflict thine heritage.
6 They slay the widow and the stranger:
They murder the fatherless.
7 And they say, "JHVH shall not see,
Neither shall the God of Jacob take notice."

8 When will ye understand, ye brutish among the people:
When will ye be wise, *ye* fools?
9 He that planted the ear, shall he not hear?
He that formed the eye, shall he not see?
10 He that chastiseth the heathen, shall not he correct?
He that teacheth man knowledge, *doth not he know?*
11 JHVH knoweth the thoughts of man,
[[That they *are* vanity.]]

12 Blessed *is* the man whom thou chastenest, JHVH,
And teachest him out of thy law:
13 That thou mayest give him rest from the days of adversity,
Until the pit be digged for the wicked.
14 For JHVH will not cast off his people:
Nor forsake his inheritance.
15 But judgment shall return unto the righteous:
All the upright in heart shall follow it.

16 Who will rise up for me against the evildoers?
Who will stand up for me against the workers of iniquity?
17 Unless JHVH *had been* my help,
My soul had quickly dwelt in silence.
18 Whenever I said, "My foot slippeth":
Thy mercy, JHVH, held me up.
19 In the multitude of my thoughts within me
Thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee,
Which frameth mischief according to law?
21 They gather themselves together against the soul of the righteous,
And condemn the innocent blood.
22 But JHVH is my defence:
My God *is* the rock of my refuge.
23 He shall bring upon them their own iniquity,
He shall cut them off in their own wickedness:

JHVH our God shall cut them off.

Not a Ps. (as Hitzig seeks to prove) directed against heathen oppressors such as Bacchides and his ally Alcimus, but against tyrants at home, who bore themselves haughtily, oppressed the widow and the stranger—surely internal iniquity this—disbelieved in JHVH's activity, occupied a throne of wickedness, and did wrong by process of law. No time suits these details better than the days after Alexander Jannæus had taken Bethome, carried its people to Jerusalem, crucified them and slain their wives and children before their face, and so paralysed his opponents with terror that they fled to the number of 8000, and during his lifetime kept away from the land of Judæa. Schürer, I. I. 10. Alexander was but carrying out ruthlessly the policy of John Hyrcanus in subordinating his religious interests to his political. This caused a breach with the Pharisaic party, and dependence on the aristocratic party of the Sadducees. It is one of the oppressed adherents of the Pharisees — probably a leader (**19** *a*) — who complains here of the violence and tyranny of the dominant Sadducean class.

The Ps. consists of an introduction of three verses and five sections of four verses each. It depends (*v.* **12**) on Job (5^{17}), and (*vv.* **2–4**, **16**) on Ps. 73 (6–9, 25). According to the LXX superscription it was written for use on Wednesdays in the Temple, as the preceding Ps. was for use on Fridays. Ps. 92 also bears a superscription "for the Sabbath-day."

1–3 is an echo of Deut. 32^{35}, and is re-echoed in Rom. 12^{19}; gêîm, *the proud*, is a standing description of the Sadducean party, and should be read probably for gôîm in 9^{5}, 59^{5}. Other Pss. containing a polemic against the Sadducees are 2, 18, 20, 56–59, 68, 72, 82, 89, 99, 110, 140, &c.

4–7. A description of Sadducean arrogance. Yithamm'rû from âmar, *to say*, from root which = *prominent*. The Hithpael occurs here only, and was formed by the writer, Hengstenberg thinks, from the four Hithpaels in $18^{25, 26}$, and denotes "zealous, vehement, impassioned speaking." Delitzsch, on the other hand, points to âmîr as meaning (Is. 17^{9}) "an uppermost branch," and to speaking even as being a self-exaltation—effari = effere. It would be simpler to say that one of the meanings of âmar, viz. *to command*, lies at the root of this Hithpael, and then we have a human trait. He who is in a position of authority is apt to become haughty and overbearing. The Arabic Emir is probably one who commands, and hence those referred to in our verse are those who *ut Emiri se gerunt* (Schultens). The Hithpael may have a reciprocal meaning here as in 65^{13} = they vie with each other in being arrogant—*certatim se tollunt*.

The wicked described in these verses are not the heathen—verse **6** negatives that (cf. 14^{4})—but arrogant and powerful Jews. They rob and murder and take no heed of the piety of their opponents. It is not necessary to understand verse **7** literally. To a Pharisee one who scoffed at legalism would naturally seem a contemner of JHVH.

8–11. A warning addressed to the weak-kneed of the writer's own party. There are always some who have too little faith to hold

fast to goodness when selfishness prospers, and to them the Psalmist turns with a philosophic reflection, a *reductio ad absurdum*. Quoting himself perhaps (92[6]) he asks whether the mind which produces man's mind can be thought of as wanting intelligence. The argument has the peculiarity of proceeding from JHVH's chastisement of the nations to His chastisement of His own people. If we are correct in supposing that Ps. 92 is from the same author, then he uses the famous instance of the chastisement of the Syrians in proof that kindred, but domestic foes will also in due time be punished.

11 must certainly be expunged as a feeble gloss, probably because of an accidental hiatus in the text, which can probably be supplied as above.

12–15. An assurance to the adherents of his own party that though JHVH's judgment tarry yet it will surely come. This is but an instance of Matthew Arnold's definition of faith as holding fast to unseen goodness. See note on 75[2]. The thought is that of 2 Macc. 6[14–16] and of Heb. 5[8], 12[5–8]. God chastises the wicked when He breaks them. He chastises the godly to purify them. This is taught plainly "out of His law," and is the subject of the greater part of the Deuteronomic law.

In *v.* **13** *from the days of adversity* = (with Ps. 141[10]) during the days of adversity. So long as the Sadducean tyranny lasts JHVH shall give His own people rest—not inner rest—but outward protection. They shall be safe under His pinions (91[4]) until the tyranny be overpast, and the secularistic power of the Sadducean nobles be overthrown.

In *v.* **15** the Peshito reads ad-tzaddik, *to the righteous*, for ad-tzedek, *to righteousness*, which renders the sense more precisely. It is assumed that the Psalmist's party is the party with God's right on its side. Though now depressed and spoiled, yet its opponents will some day perish. When that happens the right of judgment, *i.e.* of ruling in general, will be transferred to the righteous, and what is more, *the upright in heart* (cf. 73[1]) will then be in no doubt as to their duty. Their feet were almost gone when they saw the prosperity of the wicked, but when the righteous rule the temptation to doubt will no longer exist. They will follow the party which is at once righteous and in power.

16–19. A glimpse into the Psalmist's spiritual struggles. As a leader (*v.* **19**) he had felt more deeply than others the darts of doubt and despair. He and his party felt alone, and yet they were not alone. They could still say, as in 73[25], "Whom have I in heaven but Thee?" It was JHVH Himself who would rise up against the Sadducean evildoers on behalf of the champions of His law.

18 describes by its imperfect tense what had repeatedly happened. Whenever he was tempted to say "I am undone, my foot has slipped on the edge of the precipice," then the chesed of JHVH was as a good angel saving him from falling; or whenever (*v.* **19**) his mind was full of "mazy thoughts," plans of campaign, devices to outwit his foes, fightings without and fears within, all the anxiety which responsibility

and leadership bring with them. *Multa cura summo imperio inest.* The *thoughts* are not so much trains of abstract reasoning as anxieties. Cf. Ps. 139^{23}.

20–23. A final denunciation and a contrast. There is a double play in *v.* **20**, (1) on the word *chaber*, a name by which the Pharisees described themselves (= neighbour or companion); and (2) on *the throne of wickedness* which Alexander occupied; being the throne at once of high priest and king it should have been a throne of glory. How, asks the Psalmist, can Alexander presume to claim fellowship with JHVH seeing that he defiles JHVH's glorious throne? The title *throne of glory* occurs in 1 Sam. 2^{8}; Jer. 14^{21}, 17^{12}. The kingdom of Israel was a theocracy (Josephus coined the word), and JHVH's throne was in Jerusalem. The ruler there was but His representative, and occupied, therefore, a throne which was a "throne of glory." This sense was common enough in the days of our Psalmist, for that term connected it with the restoration of the Shechinah, the glory of the first Temple. This was to be given again in the last days, the days when JHVH should arise to judge the earth. Cf. Ps. 85^{9}; Is. $4^{5,6}$, 24^{23}, $60^{19,20}$. But meanwhile the "throne of glory" was prostituted to a throne of wickedness. What gave additional sting to the oppression of "the throne of wickedness" was that it was carried on under the forms of law, *according to what was decreed.* Like Judge Jeffreys Alexander Jannæus carried on his judicial atrocities by warrant of the power conferred on him. Simon Maccabæus had been given the authority of priest and king "for ever," *i.e.* with power of hereditary transmission. His successor was but executing the office entrusted to him by statute. The alêi-chok, *according to statute*, of this Ps. = al-dibrath, *according to the order*, of 110^{4}. In both cases the reference is to the Maccabean royal priesthood which was first formally conferred on Simon.

In the last two verses Duhm substitutes passive verbs for indicative. But it is sufficient to read a future tense with A.V.

23 *c* is the sigh of a pious scribe.

PSALM XCV.

A.

1 O come, let us sing unto JHVH:
Let us make a joyful noise to the rock of our salvation.
2 Let us come before his presence with thanksgiving:
Let us make a joyful noise unto him with psalms.
3 For JHVH *is* a great God:
A great King above all gods.
4 In his hand *are* the deep places of the earth:
The heights of the hills are his also.

5 The sea *is* his, and he made it:
His hands formed it; His is the dry land.
6 O come, let us worship and bow down:
Let us kneel before JHVH our maker.
7 For he *is* our God:
We *are* the people of his pasture, ⌜and the sheep of his hand.⌝

B.

To day if ye would hear his voice:—

8 "Harden not your heart, as at Meribah,
As *in* the day of Massah in the wilderness:
9 When your fathers tempted me,
Proved me, and saw my work.
10 Forty years long was I grieved with the generation:
I said, 'It *is* a people that do err in their heart:
Who have not known my ways.'
11 Unto whom I sware in my wrath
That they should not enter into my rest."

* * * * * * * *

(*conclusion missing*)

Wellhausen sums up in a pithy form what we must see is the fact as to the composition of Ps. 95. "An exhortation, spoken by God, begins abruptly in the last line of *v.* **7**. There is no link between the two halves of the Ps. Probably there is no real connection between them; for the exhortation, *vv.* **8–11**, accords ill with the exultation of *vv.* **1–7**. Two fragments seem to have been united. The end, as well as the beginning of the second fragment, is lost, *v.* **11** not being a conclusion. Yet *vv.* **1–7** *a* may perhaps form a whole." With this division agree Cheyne and Duhm. Ewald says that "precisely where the language leads to the Ancient History, it is suddenly broken, because its fulness is too great." But a more prosaic explanation is probably to be applied as in 77, 81^{8}, 114. Ewald, however, misses a verse member in **7** *c*. That the text has not been preserved in its purity may be guessed also from the fact that the LXX inserts after *v.* **3**, 94^{14a}. Duhm, too, would treat *v.* **3** as an interpolation from 96^{4} or 97^{9}. This does not seem, however, necessary.

There is nothing in either half of the Ps. to say when it was composed. All that is certain is that it is the first member of a group of Pss. (95–100) which were obviously intended for liturgical use. Hitzig, who treats the Ps. as a unit, refers it to the early part of the

year B.C. 161, soon after Nicanor had lost 500 men in a skirmish. But this is highly precarious.

1–7 contain an invitation to praise the covenant-God, JHVH, on the ground of His omnipotence. The writer is not affirming in *v.* **3** any belief in the real existence of other gods—Jer. 2^{11}, 10^{3-5} forbid that—but for rhetorical purposes speaks of them at their pretended worth. Had he been writing theology he would have said "JHVH alone is God." In **4** *the deep places of the earth* seems required by the parallelism; Baethgen, however, would read from Is. 8^{9} *the far places.* So too the word for *heights* is of uncertain meaning, but the LXX renders tôaphôth as our text. In Job 22^{25} it is rendered *plentifulness*, in Num. 23^{22}, 24^{8} *strength.* Delitzsch derives it from the root yâaph, *to be high.* Read **5** *b* as a relative sentence parallel to **5** *a.*

With **3** cf. Psalms of Solomon 2^{33}, which says of Pompey: "He said: 'I will be lord of earth and sea'; and perceived not that it is God who is great, powerful in the greatness of His strength."

God is to be adored for three reasons: He is exalted above all gods as King (*v.* **3**); above all things as Creator (*vv.* **4**, **5**); and above His people as their Shepherd (*v.* **7**).

7 *c*–**12**. Duhm begins the second section thus:

> *Sheep of my hand are ye to-day;*
> *Oh! that you would listen to my voice.*

This makes an excellent beginning, but it is quite uncertain whether the writer would have recognised it as his own. The warning is based, as in Ps. 78 and elsewhere, on the past history of the people, and ends with an abruptness which plainly points to the loss of the original ending.

PSALM XCVI.

1 O sing unto JHVH a new song:
Sing unto JHVH, all the earth.
2 Sing unto JHVH, bless his name:
Shew forth his salvation from day to day.
3 Declare his glory among the nations,
His wonders among all peoples.
4 For JHVH *is* great, and greatly to be praised:
He *is* to be feared above all gods.
5 For all the gods of the nations *are* idols:
But JHVH made the heavens.
6 Honour and majesty *are* before him:
Strength and beauty *are* in his sanctuary.

7 Give unto JHVH, O ye kindreds of the peoples,
Give unto JHVH glory and strength.
8 Give unto JHVH the glory *due unto* his name:
Bring an offering, and come into his courts.
9 O worship JHVH in the beauty of holiness:
Fear before him, all the earth.
10 Say among the nations *that* JHVH reigneth:
[[The world also shall be established that it shall not be moved:]]
He shall judge the peoples righteously.

11 Let the heavens rejoice, and let the earth be glad:
Let the sea roar, and the fulness thereof.
12 Let the field be joyful, and all that *is* therein:
Then shall all the trees of the wood rejoice
13 Before JHVH: for he cometh,
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with his truth.

The text of this Ps. occurs in a slightly different form in 1 Chron. 16^{23-33}. But there **1** *a* and **2** *a* are omitted; **10** *a* is placed after **11** *a*; **10** *c* is omitted, as are also **13** *c*, *d*. Moreover, in the same song of David are placed Pss. 105^{1-15} and $106^{1, 47, 48}$. And throughout there occur differences in the choice of words. That the version in 1 Chronicles is the later nobody but Hitzig doubts. But how are we to account for the differences? Either the Chronicler wrote down from memory, or he had a text before him which differed from ours, or he took liberties with the text to suit his own purposes. On the whole, and looking at the Midrashic character of his work, the last hypothesis seems the most likely. But in any case the difference is instructive. It shows quite plainly that at the time when 1 Chronicles was composed there were men who had no superstitious veneration for the text as such. It was to them an instrument of piety, and being an instrument they felt themselves at liberty to shape it as their purpose demanded. Reuss regards the whole Ps. of David as a later interpolation in 1 Chronicles. It is not impossible, however, that Hitzig has so much right on his side as is contained in an admission that our Ps. has been touched up by the insertion of **1** *a* and **2** *a* and **13** *c*, *d*. But the substitution in *v.* **6** of *gladness* and *place* for *beauty* and *sanctuary*, and of *before him* for *into his courts* in *v.* **8** is evidence of tendency, unless indeed we are to regard the difference as due to defective memory. In any case the use of *place* for *sanctuary* reminds us of the growing disinclination to think of JHVH under an image of

a concrete kind, which led ultimately to His being Himself described as "the Place." "Heaven" was first used as an "evasive or precautionary" mode of address, and then when this had become a divine name *the place* became its substitute. (See note in *Sayings of the Jewish Fathers*, p. 39, second ed., and Dalman's *Words of Jesus*, p. 231.)

Ps. 96 consists of three strophes, the first of which calls on Israel to bless JHVH, the second the nations, and the third nature in general. Its eschatological character is strongly marked. The day of JHVH is approaching when He Himself shall take the power and reign and judge the earth. There is no hint that He would do this through His Messiah. But the whole Ps. is strongly coloured with the naïve belief that the Temple-worship was the appointed means of keeping alive the idea of the all-embracing Kingdom of God, present and future. No doubt the writer felt that the coming of the heathen with offerings to the Temple would mean a great deal more, acceptance of the law, and of the high place of Israel in the divine economy.

1–6 = **Bless JHVH, O House of Israel** (135[19]).

All the earth in **1** *b* = Israel, for in **3** *a* JHVH's glory is to be proclaimed among the nations. All three verses are moulded on Is. 12[4, 5]. **4** *a* is borrowed from 48[1]; cf. 95[3]. The gods of **4** *b* are not merely impotent as against the Creator, they are non-existent. Passages such as this and Pss. 115, 135 are of high importance for the history of religion. They show us Monotheism in the making. A tribal God, side by side with other tribal gods, is believed in so tenaciously that He first becomes superior to them all, then dethrones them, and finally reduces them to nothingness. Meanwhile the God of the Jews has become identified with the Creator of the Heavens, as well as being Lord of the whole earth.

In *v.* **6** *honour and majesty* go before JHVH as heralds, or a bodyguard. The influence of Persian religion may be suspected here; *strength* and *beauty* are as the two pillars of His sanctuary, Jachin and Boaz.

7–10 = **O, praise JHVH, all ye nations** (117[1]). Verses **7–9** *a* are taken from 29[1, 2], **8** *b* being inserted, while *kindreds of the peoples* (cf. 22[27]; Amos 3[2]) takes the place of *sons of the mighty*. The author of Ps. 96 treats the author of Ps. 29 with the same freedom with which he is in his turn treated by the Chronicler. The text of the Pss. was clearly in a fluid condition before the Canon was finally closed.

The beauty of holiness in **9** = the pure and clean garments which were fitting for the court of the divine king. "As the priests were to minister only in 'holy attire' (Ex. 28[2]) so must the nations be now clothed with holiness" (Kay).

To **10** *a* from the time of Justin Martyr was added from the pen of a Christian scribe in the Latin version the famous *a ligno—Dominus regnavit a ligno*—so often quoted as a prophecy of Jesus Christ's world-wide dominion.

10 *b* breaks the sense and is inserted from 93[1*c*].

10 *c* = the judgment of the nations. It is worth noticing that in Mt. 25[32] it is "all nations who are gathered before the Son of Man for judgment." The ideas of the N.T. are to be illustrated historically from the O.T., and not from extraneous sources such as Buddhism.

11–13 = Make a joyful noise unto JHVH, all the earth (98[4]).

Man and Nature are bound up together. The whole creation groaneth and travaileth in pain together, waiting for the Messianic deliverance (Rom. 8[22]). When that deliverance came Nature would rejoice with man—a favourite thought of the Second Isaiah (44[23], 49[13], 55[12]). It was JHVH Himself who would come to judgment. Judgment was no fearful thing to Hebrew piety, when it set itself over against the heathen. Israel would be on JHVH's side; its throne we might almost say would be an assessor of His, and it was the nations who would be judged; the poor and needy, the chasîdim would be righted. The Kingdom of God would be established on earth, and its two pillars would be righteousness and faithfulness.

R. Akiba used to say: Everything is given on pledge; and the net is cast over all the living. The office is open; and the broker gives credit; and the ledger is open; and the hand writes; and whosoever will borrow comes and borrows; and the bailiffs go round continually every day, and exact from a man whether he wills or not; and they have whereon to lean; and the judgment is a judgment of truth. And everything is prepared for the banquet.

> The Moving Finger writes; and having writ,
> Moves on: nor all your Piety nor Wit
> Shall lure it back to cancel half a Line,
> Nor all your Tears wash out a Word of it.
>
> *Omar Khayyam*, Stanza 71.

PSALM XCVII.

1 JHVH reigneth; let the earth rejoice:
Let the multitude of isles be glad *thereof.*
2 Clouds and darkness *are* round about him:
Righteousness and judgment *are* the foundation of his throne.
3 A fire goeth before him,
⊦And blazes round about his steps.⊣
4 His lightnings lighten the world:
The earth sees, and trembles.
5 The hills melt like wax at the presence of JHVH,
At the presence of the Lord of the whole earth.
6 The heavens declare his righteousness,
And all the peoples see his glory.

8 Zion heard, and was glad:
The daughters of Judah rejoiced
Because of thy judgments, JHVH.
7 Confounded are all they that serve graven images:
That boast themselves of idols:
All the gods worship him.
9 For thou, JHVH, *art* high above all the earth:
Thou art exalted far above all gods.

10 ⊦JHVH loveth them that hate evil⊣:
He preserveth the souls of his saints:
He delivereth them out of the hand of the wicked.
11 Light hath arisen for the righteous:
Gladness for the upright in heart.
12 Rejoice in JHVH, ye righteous:
Give thanks to his holy name.

The Psalmist describes, in the traditional language of a theophany through a thunderstorm, an appearance of JHVH to judgment. An historical event is pointed to, not so much by the perfects of **4** and **5** as by **6***b*–**8**. Because it is one in which Zion took no active part (*v.* **8**), and caused the general overthrow of the heathen gods, Wellhausen thinks of the conquest of the East by Alexander the Great. Hitzig refers to Judas's victory over Nicanor at Adasa B.C. 161 (1 Macc. 7[43]); Hengstenberg and Kirkpatrick to the fall of Babylon, when Bel and Nebo reigned; Ewald to the time immediately following the return from the captivity—a highly improbable date. All that is clear is that some event of wide-reaching importance had taken place, unless we are to charge the author with exaggeration, in which the power of the idols had been shown to be nought. Either Alexander's conquest or the fall of Babylon in B.C. 539–8 would suit the general context of our Ps. But the fact that it is embedded in a group of Maccabean Pss. and that it is a mosaic of passages from earlier Pss. and especially from Deutero-Isaiah gives the preference to the date adopted by Hitzig.

Duhm's view of the Ps. is peculiar. He takes it to be merely the expression of the feelings which a storm evoked in the Jew; it shows JHVH's kingly power compelling the world to submission and adoration, but filling the Jew with joy and assurance. Accordingly he excuses **7***a*, *b* as "a foolish interpolation." But he does not explain why the Psalmist should speak of Zion's joy at hearing of the thunderstorm, for what he says is no explanation. "The judgments," he says, "are the proclamations of the world-government of JHVH, for which the storm affords a symbol, and often the introduction as well." Nor does

the third section of the Ps. hang on to the rest in any connected way if **1–9** are merely the description of a thunderstorm.

1–6. The Psalmist seems to have taken the description of the thunderstorm as the backbone of this section and fitted it with a head in *v.* **1** and a tail in *v.* **6**. The revelation of JHVH in Nature is a symbol of His higher revelation when He inaugurates the Messianic age. He rules in Nature now; He will reign over human nature then. Is it merely an airy hypothesis that when Judas and his 3000 men defeated Nicanor and the Syrian host, they may have been helped by a convenient thunderstorm as Samuel was when fighting against the Philistines (1 Sam. 7^{10}; cf. Ps. 18^{14})? The Psalm would then acquire an actuality and a unity which otherwise do not lie on the surface. But if we regard the storm as a symbol inherited from the days when JHVH was the Storm-God, then the Psalmist's train of thought is: JHVH, whose dwelling is the thick darkness, and His voice the thunder, has defeated the Syrian idolater and oppressor. He has spoken from the heavens through Judas's prowess, and all the peoples have seen His (and our) glory.

It is a favourite thought of Isaiah's that the "isles" shall pay homage to JHVH. By the term is meant far countries, especially coast-lands, and in particular those of Greece and Italy. Egyptian records also use *isles* with the same latitude of meaning. Cf. 96^{10}; Is. 42^{10-12}, 51^{5}. In *vv.* **2, 3** the nature-wonders of Sinai have supplied the Psalmist's imagery. But the references to JHVH's manifestations in the storm are too numerous in the O.T. for us to regard that as being an isolated case in Jewish religion. The storm-cloud was JHVH's pavilion in what we might call the natural religion of the Jews.

2 *a* is a paraphrase of 18^{11}, and **2** *b* is borrowed from 89^{14a}. **4** is from 77^{18}. **5** is from Mic. 1^{4}; cf. Ps. 68^{2}; Hab. 3^{6}.

In **3** *b* Wellhausen reads tz'adâiv, *steps*, for tzârâiv, *foes*.

7–9. If **7** and **8** be transposed, as by Hupfeld and Cheyne, we learn what Zion heard, viz. JHVH's glory; and the contrast between the nothingness of idols in *v.* **7** and the transcendent might of JHVH in **9** is sharpened. JHVH's glory was seen in the defeat of the Syrian, and the news was received in Jerusalem, not with the noisy demonstration of the "mafficker," but with the sober joy of religion. Zion saw in its victory, not its own power, but JHVH's judgment on the Syrian idolater. He had declared war on JHVH. The death of Nicanor and his host was JHVH's reply.

7 *c* is best taken as an assertion of a fact. The Psalmist does not mean that he believes in the existence of heathen gods, but he uses popular language to assign them (if they do exist) to their proper place as suppliants of JHVH. The LXX, feeling this difficulty, translated elohim here not by *gods* but by *angels*.

9 *a* = 83^{18}; **9** *b* = $47^{2,9}$.

10–12, a hortatory strophe, which was perhaps not added till later on (Delitzsch). But the exhortation in **10** *a* breaks up the connection between **9** and **10** *b*. It is better, therefore, to read with

Wellhausen (by a slight change in the vowel-points) as in the text above. Not all Jews hated Syrian idolatry and Greek culture. Those who did were JHVH's chasîdîm, and were delivered from the hands of the wicked (enemy).

Zârua, *sown*, in *v.* 11 was read by LXX zârach, *hath arisen*; the same phrase occurs in 112^4. Hitzig, who defends the M.T., regards *light* as being in atomic form, and strewn on the path of the righteous. Vergil says of the dawn: *Et jam prima novo spargebat lumine terras* (*Æn.* 4^{584}). Nevertheless the authority of LXX, of 112^4 and 104^{22} must prevail. *Light* is here = salvation, 27^1, 36^9.

12 *a* = 32^{11a} and **12** *b* = 30^{4b}. *His holy Name* = literally, *a remembrance of His holiness.*

PSALM XCVIII.

A Psalm.

1 O sing unto JHVH a new song:
For he hath done marvellous things:
His right hand, and his holy arm, hath gotten him the victory.
2 JHVH hath made known his salvation:
His righteousness hath he openly shewed in the sight of the nations.
3 He hath remembered his mercy [to the house of Jacob],
His truth toward the house of Israel:
All the ends of the earth have seen the salvation of our God.
4 Make a joyful noise unto JHVH, all the earth:
Make a loud noise, rejoice, and sing praises.
5 Sing unto JHVH with the harp:
With the harp, and the voice of a psalm.
6 With trumpets and sound of cornet
Make a joyful noise before King JHVH.
7 Let the sea roar, and the fulness thereof:
The world, and they that dwell therein.
8 Let the floods clap *their* hands:
Let the hills be joyful together
9 Before JHVH; for he cometh to judge the earth:
With righteousness shall he judge the world,
And the peoples with equity.

Another liturgical composition formed from earlier writings used atomistically. The beginning and the end are taken from Ps. 96. Almost all that lies between is taken from the second part of Isaiah. This book of consolation for the exiles is become as it were a Catalian spring for the religious lyric (Delitzsch). The same historical occasion which gave birth to the previous Ps. may very well have produced this Ps. as well. In 1 Macc. 7^{49} (repeated in 2 Macc. 15^{36}) the victory over "the ungodly Nicanor" was to be celebrated by a yearly feast on the thirteenth of Adar, "the day before Mardocheus' day." That such a feast was observed on the fourteenth is as certain as its origin and object are uncertain. It was a feast of rejoicings and feastings, and of permitted excess; gifts were given to the poor; it was, in fact, of the mixed religious and secular character of our Christmas, or the Continental New Year. As we have composed Christmas carols for our great Feast, so analogy would lead us to expect that Jewish hymn-writers would for theirs, and it is no improbable conjecture that Ps. 98 is one of them.

1 *a*. *A new song.* See note on 33^{3}. **1** *c* = Is. 59^{16}, 63^{5}. The Jew had no morbid fear of anthropomorphism.

2. *Salvation* and *righteousness* are homonyms. See note on 85^{13a}.

3. Insert as above from LXX. **3** *c* = Is. 52^{10}. For the conjunction of *kindness* and *truth* see note on 25^{10} and Ps. 89 passim.

4 *b* = Is. 52^{9}.

5, 6 refer to the shout of triumph and welcome with which the people were wont to greet their king. Num. 23^{21}; 1 Sam. 4^{5}; 2 Sam. 6^{15}.

So *v.* **8** has its analogue in 2 Kings 11^{12}, when Jehoiada brought Joash forth to be recognised as king. In Is. 55^{12} it is the trees of the field which clap their hands.

9 = 96^{13}. Every particular judgment, or act of authority of JHVH, is an anticipation of the final world-judgment, which, whether performed by JHVH in person, or through His Messiah, forms the critical point in all later apocalyptic writings. If JHVH smote Nicanor in B.C. 161 it was a proof to faith that He would smite all the ungodly in His own good time.

PSALM XCIX.

1 JHVH reigneth; let the peoples tremble:
He sitteth on the cherubim; let the earth be moved.
2 JHVH *is* great in Zion:
High above all the peoples.
3 Let them praise thy great and terrible name:
Holy is he.

4 The king's strength ⊦didst thou establish in Israel:
Justice and judgment didst thou execute in Israel.⊣

5 Exalt ye JHVH our God:
Worship at his footstool:
Holy is he.

6 Moses and Aaron among his priests,
Samuel among them that call upon his name:
⊦Let them call on JHVH, and he will answer them.⊣
7 He ⊦speaks⊣ unto them in the cloudy pillar:
They keep his testimonies, and the ordinance *that* he gave them.
[*Holy is he.*]

8 Thou wilt answer them, JHVH our God:
Thou art a God that forgivest,
⌜And takest vengeance of their doings.⌝
9 Exalt JHVH our God:
Worship at his holy hill:
Holy is JHVH our God.

Bengel says that "the 99th Psalm has three parts, in which the Lord is celebrated as He who is to come, as He who is, and as He who was, and each part is closed with the ascription of praise: 'He is holy.'" A closer examination of the text will hardly support this logical division.

This Ps. offers as many problems as the preceding Ps. offered few. In the first place we have to decide whether it has a unity of its own; whether, that is, *vv.* 6–8 are to be regarded as an integral part of the Ps. or are to be suspected, with Olshausen, of being a fragment let in and cemented with the subsequent refrain. If the latter, then the Ps. loses all the distinction and the originality which it would otherwise possess. But if a historical locus can be secured, and a consistent sense be made out to fit it, then we are bound to prefer the former alternative.

To do this we have to amend the text of the R.V. in 4, and re-translate the verbs in 6–8. This latter will not be thought an illegitimate liberty, when it is borne in mind that the Hebrew tenses denote the mode rather than the time of action, and also that a much freer use of them prevails in poetry than in prose. Moreover, in 6–8 participles are mainly used, and the participle is necessarily indefinite. The perfect occurs twice, and the perfect may be used "for our abstract present where this denotes (*a*) a condition, or attitude, already long continued, and still now existing; or (*b*) a past, but still ever-recurring action."

If these two exercises are allowed with the results given in the text above (which should be carefully compared with R.V. and the notes

below), we get a tolerable meaning for our Ps. It is then seen to be a Ps. of high literary finish, consisting of four strophes with a refrain, "Holy is He," at the close of each. It was written at a time when a king reigned over Israel, *i.e.* a Maccabean king, and one, moreover, who had not yet thrown over the Pharisees for the Sadducees, *i.e.* before the decisive change in his internal policy made by John Hyrcanus (135–105 B.C.). As Simon was the first Hasmonæan king formally recognised as such (1 Macc. 14^{41}) we are tied down to the two kings Simon and his son John Hyrcanus, *i.e.* between 142 B.C., when Simon succeeded Jonathan as leader, and some date in the earlier part of the reign of John Hyrcanus. Probability is in favour of Simon being the king of *v.* **4**.

Moreover, Simon enjoyed the peculiar honour of being, like Melchizedek, both priest and king. He was regarded, therefore, by the pious as the representative of all the theocratic powers of the past. Moses was a king, Aaron a priest, and Samuel a prophet. These called upon JHVH and He answered them. The days of visible representation of JHVH were resumed. What they did Simon could do equally effectually. The plenary powers of Simon are specified in 1 Macc. 14^{41}. "The Jews and priests were well pleased that Simon should be their governor and high-priest for ever until there should arise a faithful prophet," *i.e.* that this popular decree should remain in force until an authentic communication from God should make some other enactment. The company of priests and Levites (Samuel was sometimes regarded as a Levite) with Simon at their head made up one united body, just as in Ps. 89^{29} David and the line of his descendants form an ideal whole. Therefore when they called upon JHVH they might be as certain of being heard as Moses, Aaron, and Samuel were in bygone days, for these three national and religious heroes lived on in their spiritual descendants.

Thus the Ps. becomes a very important document for the religious history of later Judaism. It shows us that the ruling tendency to remove JHVH to a distance because of His transcendent holiness was crossed by the indestructible longing of the heart to find Him near. The scribism of the orthodox and ruling party which bridged over the gulf by means of the Law; the piety of the quiet in the land which cherished Messianic hopes in the small circle of the devotees; both found their analogue in Simon's time in our Psalmist, who saw in Simon and his colleagues the visible representatives of the heavenly King, whose presence was so awful that it made the people to tremble and the earth to quake.

1. Yoshêb kerûbîm, *sessor Cherubim* (Jerome), is a standing epithet of JHVH and connects the times of Simon with those of David. See note on 80^{1}.

Let the earth be moved. For the otherwise unknown thânût, *be moved,* Olshausen reads from 46^{6} thâmûg.

2 = 48^{1}, 76^{1}, 95^{3}, 96^{4}, 97^{9}. The idols hath He utterly abolished, and their worshippers now worship Him—or fear Him.

4. This difficult verse begins with the *vaw*, which must here be taken as setting the earthly king over against the heavenly. The latter is great and terrible. For all that the earthly king is established in righteousness. The words *loveth judgment* (R. V.) are omitted in any case, as, the Targum saw, they form a minor and a relative clause. They overload the verse and read like a gloss. Mêishârîm, which occurs in R. V. as *equity*, I read as a scribal error for l'yisrâêl—the converse error occurs in 73^{1}, where see note. This simplifies the grammar and satisfies the parallelism.

Olshausen's expedient of transferring **4** *a* to follow **3** *b*, in spite of the insuperable bar offered by "Holy is He," shows the difficulty of the existing text.

4 *b* is reminiscent of 2 Sam. 8^{15}, and so supports the view of the Ps. and of this verse which is taken here. "David executed judgment and justice," it is said there, and the implication is that Simon is a second David.

5 *a*. Cf. 30^{1}, 34^{3}. The *footstool* of JHVH in **5** *b* is the ark of the Covenant, or, more loosely, the Temple in Jerusalem, or, according to *v.* **9**, Mount Zion. 1 Chron. 28^{2}; Ps. 132^{7}. In Isaiah 66^{1} the prophet corrects the popular imagery, and substitutes *heaven* for the *above the cherubim*, and *earth* for the *ark*.

6, 7. These verses take up the thought of **4**. There Simon is referred to as a king established by JHVH, and as discharging the functions of David. The great and terrible JHVH is represented by one who is accessible to the covenant-people. Not only is Simon a mediator between JHVH and His people; he is such a mediator as men enjoyed when JHVH talked with Moses face to face; when Aaron made atonement for the people; or Samuel called for thunder from heaven. Those, therefore, who share with Simon the theocratic authority are virtually a living Moses, or Aaron, or Samuel. They can do all that their prototypes did. Let them call, therefore, on JHVH, and they will be certain of the full response which the three historical heroes received. To call on JHVH, as Hengstenberg rightly points out, is to show a living faith, to put into action the sense of fellowship with JHVH. The two verses are an eloquent testimony to the gap left by transcendental views in the religion of the second century B.C.

The explanation just given is preferable to that which regards the verbs here as referring to the historical past. For in that case no reason can be discovered for dragging in an allusion to Moses, Aaron, and Samuel, and we must regard the Ps. as a piece of unskilful patchwork. Hitzig's view deserves mention. He regards the three heroes as still JHVH's priests, and still calling on Him, and still being heard. The importance of this lies in the fact that the existing leaders of the theocracy have behind them the supplications of those who were heard while in the body, and who are, therefore, heard still. Moses and Samuel were thought of in Jer. 15^{1} as suppliants on behalf of Israel; and in 2 Macc. $15^{12, 14}$ Judas arms his people with comfortable and good words, especially by telling them of a dream in which he had

seen Onias and Jeremiah praying for the whole body of the Jews. If Hitzig's view were adopted the verses before us would afford a highly interesting parallel to Lk. 20^{38}. But though Hitzig reaches the same goal as the present writer, he reaches it by a more roundabout way.

7 is a reminder (*a*) of the fact that JHVH did speak to Moses, Aaron, and Samuel, and (*b*) that on man's side there were (and are) certain conditions to be observed. If man will hear God he must first be loyal to Him.

> Every inmost aspiration
> Is God's angel undefiled;
> And in every "O my Father,"
> Slumbers deep a "Here my child."

It is not meant that the cloudy pillar was JHVH's only way of speaking in the golden days, but that that method of speaking may be taken as a type. One instance serves to emphasise the character of the whole. Similar voices, as awful and as near, are to be expected in a dispensation where Moses, Aaron, and Samuel, and also David, are enjoying a continued life.

In 8 the Psalmist asserts his hope for the future. If Simon and his fellows will claim their rights of prayer JHVH will answer them. Their sins need not cause them to shrink back, for JHVH is a forgiving God. What 8*c* means is not clear. The most probable meaning is that JHVH will take vengeance, if He is asked to do so, on the foes of Simon for all the evil which they do to him. Another suggested rendering is that JHVH will hold Himself back from taking vengeance on the misdeeds of the theocratic leaders.

9 is a simple doxology to close the Ps.

With this Ps. should be compared Ps. 110. Each throws light on the other.

PSALM C.

A Psalm of praise.

1 Make a joyful noise unto JHVH, all ye lands.
2 Serve JHVH with gladness:
Come before his presence with singing.
3 Know ye that JHVH *is* God:
It is he *that* hath made us, and we are his:
His people, and the sheep of his pasture.
4 Enter into his gates with thanksgiving:
Into his courts with praise:
Give thanks unto him, *and* bless his name.
5 For JHVH *is* good:
His mercy *is* everlasting:
His truth to all generations.

A purely liturgical composition, of the same period as the Pss. immediately preceding it, and intended for use in the forecourts, or the porch, of the Temple. Hitzig detects in *v.* 3 an implication that the people needed encouragement by a reminder that they were JHVH's, and that, therefore, a time of danger was at hand. He selects as a suitable date the year 161 B.C., when Bacchides was marching on Jerusalem. But this is precarious. The title connotes its use in the Temple for the thank-offering. But the Ps. was probably written for a more general purpose, and then, on the suggestion of *v.* 4, adapted for a more specific use.

2. *Serve* = here *with sacrifices* as in Is. $19^{21, 23}$; Ex. 3^{12} (which $= 5^{1, 3}$).

All ye lands, not (as *v.* 3 shows) all the heathen, but the Jews, with an eye to the Diaspora.

3 *b*. *We are His.* One of the fifteen passages where lô, *not*, has been wrongly written for lô, *his*. The only other passage in the Psalter is 139^{16}. *Made us* = to be what we are, viz. His own chosen people. The reference is not to the creation. Is. 29^{23}, 60^{21}; Deut. $32^{6, 15}$.

4 = 96^{8}.

5. Tôb, *good*, never means *kind*, says Hengstenberg. Tôb means, *inter alia*, according to *Oxford Hebrew Lexicon*, good, kind, benign, Pss. 34^{8}, 100^{5}, 135^{3}. The Hebrew language is like theology, it leaves room for a large variety of opinions.

Mercy and faithfulness. God is love; His mercy is the generosity of His love, and His faithfulness its constancy.

This Ps. closes the series of Deutero-Isaianic Pss. which began with Ps. 91. There is common to all of them that "mild sublimity, sunny cheerfulness, unsorrowful spiritual character, and N.T. expandedness, which we wonder at in the second part of the Book of Isaiah; and besides all this, they are also linked together by the figure anadiplosis, and manifold consonances and accords." They are occupied with the destruction of enemies that have been endured long enough, and with the deliverance of God's people (Venema). They show how the Maccabean piety fed itself on Deutero-Isaiah, no less than did the N.T. writers.

PSALM CI.

A Psalm of David.

1 Mercy and judgment ⊦will I keep⊣
For thee, JHVH:
[[Unto thee, JHVH, will I sing.]]
2 ⊦I will give heed to the way of the upright
When he comes before me.⊣
I will walk with a perfect heart
Within my house.

3 I will set before mine eyes
No base thing:
I hate the work of them that turn aside:
It shall not cleave to me.
4 A ⊦perverted⊣ heart shall depart from me:
I will know no wicked thing.
5 Whoso privily slandereth his neighbour,
Him will I cut off:
Whoso hath an high look and a proud heart
Him will I not suffer.
6 Mine eyes *shall be* upon the faithful of the land,
That they may dwell with me:
He that walketh in ⊦the way of the perfect⊣
He shall serve me.
7 He shall not dwell within my house
That worketh deceit:
He that telleth lies shall not tarry
In my sight.
8 I will early destroy
All the wicked [[of the land]]:
That I may cut off from the city of JHVH
All wicked doers.

This Ps. is a *Speculum Regis* or mirror for kings. It was a favourite of Ernest the Pious, Duke of Saxe-Gotha, who was accustomed to send an unfaithful minister a copy of this Ps., which gave rise to the saying, when an official had transgressed, that he would soon receive the Prince's Psalm. It was a favourite of Bishop Ridley. After the death of Monica, Augustine and his friends sang this Ps. Lord Bacon recommended it to King James when Villiers became his favourite, as affording a good rule for the promotion of courtiers. Antonio Velasquez, a Spanish Jesuit, wrote a folio volume of over 400 pages on this Ps. alone. It has been called also the "householders' Psalm."

The author was a person in authority, or it was composed in the person of one. He was surrounded by revolters (*v.* 3), slanderers, men haughty and arrogant, false-hearted and apostates. But he declares that he will set before him as his canon of conduct JHVH's mercy and judgment. He will judge justly, and set his face against all forms of wrong. His aim will be to purify the holy land day by day from all who defile it by their wickedness. He is one of the chasîdîm, therefore, and his enemies are those of JHVH = the Sadducean aristocracy, and all the lax people who tampered with Greek culture,

were eclectics in religion and indifferent to legal strictness. The circumstances of Jonathan (161–143 B.C.), as described in 1 Macc. 9^{73}, when he was dwelling in Machmas "and began to govern the people; and he destroyed the ungodly men out of Israel," suit this Ps. very well. We cannot at all events put it very much later, as Duhm suggests, for the men "high of eyes and wide of heart" cannot well be the pious to whom a Sadducean king was opposed.

This Ps. is written in the Qina strophe of 19 B, a fact which is somewhat obscured in the R.V. In **2** *c*, **3** *a*, **5** *b*, **7** *a*, **8** *b* I have transposed the clauses, therefore, so as to bring out the Hebrew rhythm better. In the first verse the law of the rhythm helps us to correct the text of the M.T.

In the time of Theodoret some MSS of the LXX had a superscription to this Ps., "For the fourth day of the week," which stamps it as a Wednesday hymn for the congregation. But the whole course of the Ps. shows clearly enough that it was not originally intended for a liturgical end. The original "I" of the Ps. too was not Israel, as Baethgen, following his usual course, maintains, but an individual ruler. His song bears trace, as the note below shows, of having been touched up for public worship.

1 and **2** in R.V. are as follows:

> **1** I will sing of mercy and judgment:
> Unto Thee, O Lord, will I sing praises.
> **2** I will behave myself wisely in a perfect way:
> Oh, when wilt Thou come unto me?

In **1** *a* we may confidently replace eshmôrâh, *I will keep*, by âshîrâh, *I will sing*. The latter was evidently substituted when the Ps. was taken over for public worship. The second verb, *I will sing praises*, comes at the end of the verse and is clearly superfluous, as it destroys the requisite shortness of the second strophe. If this be omitted as a mistaken interpolation we get the original Ps. in its own metre. Moreover *v.* **2** then is seen in its true light. As it stands **2** *a* is a strange and almost unintelligible saying, and **2** *b* has no sort of relation to the context. But if we take askîlâh, *I will behave myself wisely*, in the sense it bears in 41^{1}, viz. *consider* (the verb has the same meaning and construction in Dan. 9^{13}), and take b'derek (R.V. *in a way*) as referring to the conduct or doing of the *perfect men* who come before the author as judge, we have the excellent and pertinent sense of the text above.

I will give heed to the way of the upright—a very natural resolution for a judge to make at his entry on his office.

(Baethgen has felt the difficulties of the verse before us, but he solves them by transposing the verb *I will sing praises* from **1** *b* to **2** *a* *I will sing and speak of the godly life*, which has no relevancy. Moreover it does not relieve the difficulty of the question thrust in by the head and shoulders in **2** *b*.)

On this follows equally naturally the clause *when he comes before*

me, the interrogative mâthî being omitted as due to the mistake of a scribe who thought thâbô to be a verb in the second person—or it may be a double dittology. This correction is supported by Hitzig, Bickell and Duhm.

2 *c*. *The perfect heart* which the ruler will cherish in his court is that which admits of no divided allegiance—JHVH and not the all-pervasive Pagan culture shall have his heart. That is why he hates (**3** *b*) those who turn aside = the revolters of Hos. 5^2. Cf. 119^{113}, 86^{11}, 40^4.

3–5. The writer expresses in these verses not merely his official attitude as described in **1**, **2**, but his own individual feeling against current wickedness = *the base thing*—d'bar beliyyâal, *a thing of Belial* (the same phrase in 41^8 = an evil disease). He will not even look at bribery, for example; he will hate those who go over to Hellenism, and its lies (40^4); a twisted or perverted (same word in 2 Sam. 22^{27} = Ps. 18^{26}; Prov. 22^5) heart, one that is not yâshâr, *i.e.* straight, upright, true to JHVH, or, as we should say, conscientious, shall depart from him (Hitzig refers the verse to the Psalmist's own purity of heart, but wrongly); he will employ no spies, and encourage no informers; the haughty and arrogant (= Sadducean aristocracy, opposed to the *poor and needy* of Mt. 5^3) of Prov. 21^4, Ps. 131^1 shall not be tolerated. Many rulers make such resolutions in the beginning. Very few possess the strength to carry them out against vested interests, a territorial aristocracy, plutocratic pushfulness, or bureaucratic tenacity.

6–7. On the other hand, his supporters and counsellors shall be *the true in the land* (cf. *quiet in the land*, 35^{20}), those who have held fast to their faith in JHVH, the same as *the upright* of **2** *a*, and *those who walk in the way of the perfect* of **6** *b*. These are the chasîdîm, the followers of the Maccabean revolt, the Pharisees and those in general who were jealous for JHVH, the God of Hosts.

8. Baethgen says, strangely enough, that the destruction meant here is not that of violence, but that of the daily song of praise and pious conduct. That is hardly borne out by 1 Macc. 9^{73}. The Maccabees carried on an unceasing conflict with those of their fellows who did not support their campaign.

PSALM CII.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before JHVH.

1 Hear my prayer, JHVH:
Let my cry come unto thee.
2 Hide not thy face from me in the day *when* I am in trouble:
Incline thine ear unto me:
In the day *when* I call answer me speedily.

3 For my days are consumed like smoke:
My bones are burned as an hearth.
4 My heart is smitten, and withered like grass:
I forget to eat my bread.
5 By reason of the voice of my groaning
My bones cleave to my skin and to my flesh.
6 I am like a pelican of the wilderness:
I am like an owl of the desert.
7 I watch, and am as a sparrow
Alone upon the house top.
8 Mine enemies reproach me all the day:
They that are mad against me swear by me.
9 For I have eaten ashes like bread,
And mingled my drink with weeping,
10 Because of thine indignation and thy wrath:
For thou hast lifted me up, and cast me down.
11 My days *are* like a shadow that declineth:
And I am withered like grass.
†23 He weakened my strength in the way:
He shortened my days.
24 I said, O my God, take me not away in the midst of my days:†
12 But thou, JHVH, art for ever:
Thy remembrance unto all generations.
†[[Thy years are throughout all generations.]]
25 Of old hast thou laid the foundation of the earth:
And the heavens *are* the work of thy hands.
26 They shall perish, but thou shalt endure:
Yea, all of them shall wax old like a garment:
As a vesture shalt thou change them, and they shall be changed:
27 But thou *art* the same:
Thy years shall have no end.†
13 Thou shalt arise, *and* have mercy upon Zion:
For the time to favour her, yea, the set time, is come.
14 For thy servants take pleasure in her stones,
And ⊦think longingly on her⊣ dust.
15 So the nations shall fear the name of JHVH,

And all the kings of the earth his glory.
16 When JHVH shall build up Zion,
He shall appear in his glory:
17 He shall regard the prayer of the destitute,
And not despise their prayer.
18 This was written for a generation to come:
⊦That a people to⊣ be created should praise JHVH.
19 ⊦Because he had⊣ looked down from the height of his sanctuary:
Because from heaven ⊦had JHVH regarded⊣ the earth:
20 To hear the groaning of the prisoner:
To loose those appointed to death:
21 That men might declare the name of JHVH in Zion,
And his praise in Jerusalem:
22 When the peoples were gathered together,
And the kingdoms, to serve JHVH.

† † † † † † † †

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28 *The children of thy servants shall continue,*
And their seed shall be established before thee.

The more carefully this Ps. is studied the more clearly will it appear that as it stands it possesses no unity or progress of thought. Cheyne's *obiter dictum* that "the transitions are grand" does nothing to account for **24** following on **23** or **28** on **27**. The second verse in each pair has nothing at all to do with the first, is not even related to it by contrast. We have three separate and independent sections: **1–11**, a description of the writer's evil plight; **13–22**, the deliverance of Zion; **24** *b*–**27**, a lyric in praise of JHVH's eternity. Besides these three sections are a few scattered verses like wandering stars, following no apparent law. **12** belongs in thought to section 3, **23** and **24** to section 1, and **28** to section 2.

It is a pure assumption that the subject in **13–22** is the same as in **1–11**. The two are rather wholly independent poems, in subject, style and tone, while **24** *b*–**27** is also a fine little lyric which somehow has come to be used by way of contrast. The moan of the poor sufferer is heightened by the thought of JHVH's majesty. We suffer from the changes and chances of this mortal life. He alone sits above the waterflood of time, unmoved, unchangeable.

As to the floating *vv.* **23**, **24**, and **12**, they have probably lost their place through documentary accidents. Copyists make mistakes, one column receives what was meant for another, papers get lost, and

besides, minds differ as rivers differ, and a scribe not infrequently assumes the additional rôle of a corrector.

We must assign this Ps. on account of **13–22** especially to the Maccabean times. It is full of allusions to Deutero-Isaiah, as well as Job and Lamentations. It is later than 79. Hitzig selects the time referred to in 1 Macc. $9^{33, 43}$, when Jonathan and Simon fled into the wilderness from Bacchides, circa 161 B.C.

The re-arrangement of the Ps. given above differs from that of Duhm, whose order is: **1–11, 12–20, 24***b***–29, 21, 22.**

1 = 39^{12}, 88^{2}; **2** = 69^{17}; **3** = 37^{20}; *as a firebrand* = the embers smouldering on the hearth, and so gradually being consumed. In **4**, when grass is cut it withers; when the heart is smitten the life-blood dries up. The thought of **4***b* recurs in **9**, and of **4***a* in **11**. **5***b* can only mean that his sorrow emaciates him, so that he is but skin and bone (Ps. 22^{17}). Complete the verse for rhythm's sake from Job 19^{20}.

6–7. Pelican (?) and owl are unclean birds. The Psalmist was feeling the loneliness of failure. To this was added what the Jew dreaded most of all, the scorn of his enemies. His very name was a byword = "May God do unto me as unto M.N."

9 is not literal but figurative.

23. *In the way, i.e.* the way of life. It is impossible to understand the Ps. as a whole (with Baethgen and others) as spoken in the name of the whole community. **24** is too explicitly personal for that.

12, 24*b***–27**. The consideration of JHVH's eternity heightens the sense of man's limitations. Every under implies an upper; every here a there, and man's finiteness logically presupposes an infinite. The very feeling of our limitations shows that we have a canon by which to judge what is finite, *i.e.* that we have a sense of the infinite. It is this capacity which gives human suffering a sharpness of agony unknown to a lower being. A whole world of difference lies between the suffering which is *merely* the response to a harmful stimulus, and the suffering which is conscious all the time of a capacity for bliss. Man's lament, therefore, over his mortality is the more bitter because he hears a voice within which speaks to him of immortality, or rather, he laments because of his sense of immortality, and only because of it. In other words, one strong presumption of our immortality is our possession of a sense of it. That the Psalmist could lament as he does his own evil case in **1–11, 23, 24** is because he knows of the ideal described in **12, 24***b***–27**. He feels the actual because it stands out so hideously against the ideal.

A concrete example of this offers itself in the form of the Jewish captives carrying their loads with a gait suggestive at once of hard necessity and proud unyieldingness which we see depicted on the bands of the palace-gates from Balawat, on which the campaigns of Shalmaneser II are set forth in *repoussé* work. Even to-day the poor Jew may be met in Houndsditch whose every gesture is a parable of the rebellion of the human race against all that robs it of that ideal which both dignifies it and disturbs its repose.

The section before us is an expansion of Is. 51^6 (cf. 50^9), a verse of critical importance in the history of religion, and of crucial value to-day. Heaven and earth, all that is visible, that is, the material universe, is transitory, but the good which religion offers is imperishable. When in another passage (65^{17}) we read: "I create new heavens and a new earth, and the former things shall not be remembered, nor come into mind," we meet with a thought which was probably awakened by 51^6, but reaches not to its lofty height, inasmuch as it contemplates a change of relationships only (as in 11^{6-9}, 29^{17}, 32^{15-20}). "Ring in," he said,

> Ring in the valiant men and free,
> The larger heart, the kindlier hand;
> Ring out the darkness of the land;
> Ring in the Christ that is to be.

The Christian world still awaits the "sweeter manners, purer laws" outlined in the passage just referred to, and how should it have ears for the still higher truth that righteousness is the one abiding thing in the flood of time? What 51^6 said had been said earlier by Isaiah in 7^{9b}: "If ye have not faith surely ye shall not abide." This is the earliest instance of faith being brought to the front in the history of Israel (Gen. 15^6 is later). An unquestioning trust in JHVH that His power and will are enough to ensure a happy issue, a refusal to use any means which are either a denial of that trust, or are seen to be contrary to His will, these are what give a man a safe standing ground when even a world-catastrophe falls upon him. It is Horace's

> Si fractus illabatur orbis
> Impavidum ferient ruinæ

raised to the *n*th. Religious faith is not belief in what somebody else has said—even were that somebody Jesus Christ Himself—but it is that inner vision, that inner hearing which gives a certainty that cannot be impaired by any of the changes or chances of this mortal life. The same deep truth meets us in Is. 28^{16}: "He that has faith shall not be moved" (yâmûsh as in Ps. 55^{11}). That *faith* is "the foundation-stone laid in Zion, tried and precious," hidden out of sight, but bearing the whole edifice of life.

The deep truth of Isaiah that JHVH would know how to create a new social order, and to turn man's chaotic unions into His own kingdom on earth, is developed in the Apocalyptic writers into the expectation of the destruction of the existing material universe and the creation of a new and better world (Rev. $21^{1,2}$; 2 Pet. 3^{13}). Modern science, in a similar way, predicts the death of our earth either by precipitation on the sun, or by gradual cooling. Faith says to this: You may be right, but man also is slowly emancipating himself from the thraldom of matter; his true self will survive the death of the earth; somewhere, somehow he will find a new earth, perhaps more subtly organised, fitted to be his environment; the fires of the sun might destroy his physical life, but he himself will live on

in another way. "Who has faith will not be moved." (See Wilfred Monod, *L'Espérance Chrétienne*, Vol. I. ch. 1.)

The above is but a paraphrase of the Psalmist's thought in our first and second sections. He does not mention *faith*, but he implies it in his "grand transition" from mortal to immortal.

13–22 is a section of a purely eschatological character. Zion was, if not precisely in ruins, at all events in a ruinous condition. But an oracle (perhaps Is. 60) had declared that the time would come when Zion should be the object of worship of all nations, when her brass should be gold, her iron silver, and her stones iron; but this JHVH would "hasten in His time." Now, says the Psalmist, the set time has surely come, because at length we have learned in the hard school of affliction to value Zion; we *take pleasure* in her stones and *think longingly* (R.V. *have pity*—y'chônênû, Po'el from chânan [cf. Prov. 14^{21}] —to cherish a tender feeling for anybody or anything) upon her very dust (Neh. 4^{2}). If then JHVH will visit Zion as promised in Is. 60, then, as also promised there, the nations shall come and worship.

16–17. These two verses may be taken with R.V. as stating why the nations should praise JHVH, viz. because He had built up Zion, because He had appeared, &c., or as above, as affirming the Psalmist's own individual faith that JHVH would certainly build up Zion, &c., according to His promise in the oracle.

18–22. The R.V., *this shall be written*, robs this whole section of all intelligible meaning. The imperfect has here an aorist sense. The meaning is that the oracle was written not for the age of its birth but for a (not *the*) future generation (which verse **13** says has now come), in order that it might praise JHVH for looking down from heaven to listen to the sighing of the prisoner.....; in order that the men of that generation might declare JHVH's name in Zion, when, as promised in Is. 60, all the Gentiles had come to the brightness of Zion's rising, when the kingdoms were gathered together to serve JHVH.

28 has no apparent connection with anything else contained in the Ps., and must be regarded as only the addition of a scribe who wished to say his Amen to the Psalmist's confession of faith.

PSALM CIII.

A Psalm of David.

1 Bless JHVH, O my soul:
All that is within me, *bless* his holy name.
2 Bless JHVH, O my soul:
Forget not all his benefits:
3 Who forgiveth all thine iniquities:
Who healeth all thy diseases:
4 Who redeemeth thy life from the pit:
Who crowneth thee with lovingkindness and tender mercies:

5 Who satisfieth thy ⊦soul⊣ with good *things:*
So that thy youth is renewed like the eagle's.

6 JHVH executeth righteousness
And judgment for all that are oppressed.
7 [[He made known his ways unto Moses,
His acts unto the children of Israel.]]
8 JHVH *is* merciful and gracious,
Slow to anger, and plenteous in mercy.
9 He will not always chide:
Nor keep *his anger* for ever.
10 He hath not dealt with us after our sins:
Nor rewarded us according to our iniquities.
11 For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
12 As far as the east is from the west,
So far hath he removed our transgressions from us.
13 Like as a father pitieth *his* children,
So JHVH pitieth them that fear him.

14 For he knoweth our frame:
He remembereth that we *are* dust.
15 *As for* man, his days *are* as grass:
As a flower of the field, so he flourisheth.
16 For the wind passeth over it, and it is gone:
And the place thereof shall know it no more.
17 But the mercy of JHVH *is* from everlasting to everlasting
[[upon them that fear him]],
And his righteousness unto children's children:
18 To such as keep his covenant,
And to those that remember his commandments [[to do them]].

19 JHVH hath prepared his throne in the heavens:
His kingdom ruleth over all.
20 Bless JHVH, ye his angels,
Ye excellent in strength, that do his commandments,
[[Hearkening unto the voice of his word.]]
21 Bless ye JHVH, all *ye* his hosts;

Ye ministers of his, that do his pleasure.
22 Bless JHVH, all his works
In all places of his dominion:
[[Bless JHVH, O my soul.]]

A late Ps., with frequent allusions to Job, Jeremiah and Deutero-Isaiah. It contains nothing more to betray its date than a chapter in Proverbs. Indeed the main body of it, *i.e.* excluding the introduction **1–5** and the epilogue **19–22**, might as well find a place in the Wisdom literature as in the Psalter. The writer was far more in sympathy with the wise men than with the pious circles which fed their souls on eschatological hopes. He is content to rest on JHVH's tender lovingkindness. His harp has no bass-notes of anguish or trouble. Hitzig refers to 1 Macc. $9^{71\text{-}73}$, but though this period would suit the Ps. very well, yet nothing is said to justify us in deciding on it. The main body of the Ps. is usually divided into three parts. One division only, however, seems natural, that after *v.* **13**, and even there no breach is made in the continuity of the thought.

1–5. Baethgen, who, as usual, regards the community as the speaker, says that Israel here is regarded as a maiden in the flower of her youthful beauty (conversely in Is. 3^{26}). The image, however, is foreign to the context. The Psalmist by a common Hebrew idiom addresses himself under the word *soul*. "The Semitic languages have no word for 'self.' If the Syriac has to render 'a kingdom divided against itself,' it says 'a kingdom divided against its soul'; if it has to render 'yourselves,' it must needs say 'your souls.'" Delitzsch is right, therefore, in saying that "the soul, which is addressed, represents the whole man." The kol-k'râbai, *all the things within me* = Deut. 6^5; the same whole-heartedness is emphasised in Ps. $86^{11, 12}$. The *forget not* of **2** *b* = Deut. 6^{12}, $8^{11, 14}$. The *gifts* of **2** *b* are detailed in **3–5**. The participles must be taken as representing not the habit of mind of JHVH, but what He has actually done. He has forgiven, and the Psalmist knows that by the fact that he has been set free from his sicknesses (there is no reason for treating this figuratively = sufferings), delivered from the pit of the grave (R.V. corruption), and had showered upon him His own best graces, lovingkindness and tender love. Cf. Prov. 3^3.

Edêch, *thy mouth* (R.V.); *old age* (Targum); *body* (Peshito); *cheeks* (Delitzsch); *desire* (LXX, Olshausen); *beauty* (Baethgen); *delight* (Duhm, who reads adânâyiki); *jaw* (Wellhausen); *goodliness* (Kirkpatrick). The diversity is entertaining. Hengstenberg is to be followed, who says "all translations are to be set aside as arbitrary, and not worth mentioning, which take adi in any other sense than in the only one which is ascertained, and which also occurs in 32^9, that viz. of *ornament* or *beauty*. That the Psalmist by his *beauty* denotes his *soul* as his better part, is clear from the fact that the corresponding term expressing 'my glory,' as denoting the soul," occurs in 57^8 (cf.

7^5, 16^9, 30^{12}); "and from the fact that to satisfy the soul is a phrase of constant occurrence" (Ps. 107^9; Is. 58^{11}; Ps. 63^5).

The eagle was thought to cast off her feathers and to renew herself therefore with youth. The effect of JHVH satisfying the soul is to give it the vigour and elasticity of youth (Mic. 1^{16}; Is. 40^{31}).

6–13. The Psalmist here speaks for his "social self," for the whole community which he takes up into his own person. He quotes liberally throughout the section.

6. JHVH'S *righteousnesses* are the gracious acts He has done for Israel in accordance with His covenant. His *judgments* tell in favour of Israel. **7** should probably be omitted as a gloss of the same character as those in Amos $2^{10, 12}$. It is of the same character, too, as the Talmudic saying that Scripture, Mishnah, and Talmud and Haggadah, and even that which the diligent scholar was destined to point out before his master, were already spoken to Moses from Sinai. **8** = Ex. 34^6, a favourite passage. **9** = Is. 57^{16}; Jer. $3^{5, 12}$—*his anger* is rightly supplied both here and in Jer. 3^5. **10** is used in the Church of England Litany. It is the punishment of sin which the Psalmist has in mind. **11** = Ps. 36^5. *Them that fear Him* in **13** =, of course, the Israelites.

14–18 remind us of $90^{5, 6}$ for the connection between man's mortal weakness and his sin with its punishment. But the tone here is more generally human. The Psalmist appeals to JHVH'S generosity. He is strong and eternal; man is weak and fugacious. Nor is the appeal in vain. One thing is permanent, and that, fortunately for mortal man, is JHVH'S chesed. This it is which causes JHVH to remember that out of dust we came and unto dust shall we return. How different is the spirit of the Psalmist from that of the Persian poet:

> O thou! who Man of baser Earth didst make,
> And ev'n with Paradise devise the Snake:
> For all the sin wherewith the Face of Man
> Is blackened—Man's forgiveness give—and take.

The Psalmist, however, makes one morally-grounded limitation. JHVH'S lovingkindness is enduring, but it is effective only for those who keep their side of the covenant. The bracketed clauses in **17** and **18** are obvious glosses which, besides being trivial, also overload the verses.

19–22. Two glosses are found also in this section, viz. in **20***c* and **22***c*; the former seems to be a corruption of **20***b*, and the latter testifies to the once close connection between Pss. 103 and 104. This section is a doxology, to which **19** forms the introduction, and supplies the ground. JHVH'S kingdom ruleth over all = persons and things, and therefore all are called on to praise Him. The angels are summoned as in Pss. 29 and 148; they are described as JHVH'S *mighty ones* as in Joel 3^{11}, as ministering spirits, hearkening to JHVH'S word (Ps. 104^4; Dan. 7^{10}; Heb. 1^{14}); round them, and beneath them, are the hosts of inferior angels, and from them the Psalmist descends to all JHVH'S creatures. The threefold call to *bless JHVH* reminds us of the threefold priestly blessing in Num. 6^{24-26}.

PSALM CIV.

1 Bless JHVH, O my soul.
O JHVH my God, thou art very great:
Thou art clothed with honour and majesty.
2 Who coverest *thyself* with light as *with* a garment:
Who stretchest out the heavens like a curtain:
3 [[Who layeth the beams of his chambers in the waters:]]
Who maketh the clouds his chariot:
Who walketh upon the wings of the wind:
4 Who maketh the winds his messengers:
The lightnings his ministers:

5 *Who* laid the foundations of the earth,
That it should not be removed for ever.
6 Thou coveredst it with the deep as *with* a garment:
The waters stood above the mountains.
7 At thy rebuke they fled,
[[At the voice of thy thunder they hasted away.
8 ⊦The mountains rose, the valleys sank⊣]]
Unto the place which thou hadst founded for them.
9 Thou hast set a bound that they may not pass over:
That they turn not again to cover the earth.

10 [[He sendeth the springs into the valleys:
They run among the hills.
11 They give drink to every beast of the field:
The wild asses quench their thirst.
12 By them shall the fowls of the heaven have their habitation:
They sing among the branches.]]

13 He watereth the hills from his chambers:
The earth is satisfied with the fruit of thy works.
14 He causeth the grass to grow for the cattle:
Herb for the service of man:
15 That he may bring forth food out of the earth:
And wine *that* maketh glad the heart of man:
[[Oil to make *his* face to shine,
And bread *which* strengtheneth man's heart.]]

16 The trees of JHVH are full *of sap:*
The cedars of Lebanon, which he hath planted:
17 Where the birds make their nests:
As for the stork, the fir trees *are* her house.
18 [[The high hills *are* for the wild goats:
The rocks for the conies.]]

19 He appointed the moon for seasons:
The sun knoweth his going down.
20 Thou makest darkness, and it is night:
Wherein all the beasts of the forest do creep *forth.*
21 [[The young lions roar after their prey,
And seek their meat from God.]]
22 The sun ariseth, they gather themselves together,
And lay them down in their dens.
23 [[Man goeth forth unto his work
And to his labour until the evening.]]

† † † † † † †

25 Yonder is the Sea, great, infinite,
Wherein *are* things creeping innumerable,
[[Both small and great beasts.
26 There go the ships:
There is that leviathan *whom* thou hast made to play therein.]]
27 These wait all upon thee:
That thou mayest give *them* their meat in due season.
28 *That* thou givest them they gather:
Thou openest thine hand, they are filled with good.
29 Thou hidest thy face, they are troubled:
Thou takest away their breath, they die,
[[And return to their dust.]]
30 Thou sendest forth thy spirit, they are created:
Thou renewest the face of the earth.

†24 JHVH, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.†
31 The glory of JHVH shall endure for ever:
JHVH shall rejoice in his works.

32 [[He looketh on the earth, and it trembleth:
He toucheth the hills, and they smoke.]]
33 I will sing unto JHVH as long as I live:
I will sing praise to my God while I have my being.
34 Let my meditation to him be sweet:
Let me rejoice before JHVH.
35 [[Let the sinners be consumed out of the earth,
And let the wicked be no more.]]
Bless thou JHVH, O my soul.
Praise ye JHVH.

Ps. 104 is a free poetic paraphrase of the Story of the Creation, written to extol the majesty of the Creator. It does not quote Genesis 1, but its writer was clearly familiar with that chapter. The Ps. opens with a sort of antiphon—that which closes Ps. 103—and proceeds at once to recount JHVH's wondrous deeds; and first in the heavens and air; he next hymns (as in Pss. 8 and 74 and in Job) JHVH's might in quelling the monstrous powers of the deep, in rescuing from T'hôm the dry earth with its mountains and valleys; in bringing forth vegetation; in making night and day; in providing for the night-beasts—domesticated animals do not seem to have been thought worthy of his notice—and for the innumerable tenants of the unharvested ocean. He concludes with a liturgical ending of the ordinary type.

The unity of the Ps., however, has been obscured by the numerous additions which a later hand has made. These consist, as will be seen by a study of the verses enclosed in double brackets above, in large part of repetitions of the thought in a variant form, *e.g.* in **7***a* and **7***b*; of one considerable interpolation in **10–12** which breaks up the hymn of the earth, and anticipates **13**, **14** and **17**; of elaborations of the thought as in **15** and **21**; and of a reference to the commerce of the Psalmist's day, which is clearly out of place in a Hymn of Creation. One verse (**24**) has been misplaced, probably by accident, and another (**35**) is an alien.

1–4. The Psalmist thinks of the world as a large house of which heaven is the upper storey, earth the ground-floor, and the ocean the basement. He does not mention the last as the house of the dead. He holds with Gen. 1 that there are two sets of waters, one above, and one below the firmament. In the former JHVH has stretched His tent; He dwells in Light unapproachable, and rides on the clouds as on heavenly cherubim; the winds are His messengers and the lightnings His servants. Cf. Amos 9^6, Ps. $18^{10ff.}$

5–9. Primæval ocean was brought into subjection by JHVH, chaos became cosmos, and the wide ocean received its orders to cover the earth no more. The Psalmist does not allude to the Deluge. **7***b* is a gloss on **7***a*, and **8***a* should be rendered as above. The original

Ps. contained no reference to the earth's wrinkles—the mountains and valleys—but ran on:

At Thy rebuke they fled
To the place, &c.

10–12. The mention of the wild animals here is clearly out of place. The editor had still in his mind the thought of the hills and the valleys, and was led to celebrate the brooks which were found among them, and so the wild animals and birds to which they gave drink.

13–18. The waters of the earthly ocean had been subdued for man's benefit; those of the heavenly were also put at his service. The clouds which gathered round the mountain-tops (= JHVH's chambers, **3** *a*) emptied themselves in rain (= the fruit of JHVH's works); so came grass for the cattle and cultivated plants, especially wheat for man. (Ésheb, *herb*, shows that the Psalmist was thinking of the second Story of Creation, that in Gen. 2. See Gen. 2^5.)

The specification of oil in addition to wine in **15** is quite natural. *Duo sunt liquores corporibus humanis gratissimi intus vini, foris olei.* (Pliny, *Hist. Nat.* 64^{23}.) Joy makes the face to shine; so does oil. The trees, even the cedars of JHVH's planting, are satisfied with rain, and the birds of the air lodge in their branches. It does not appear why the stork is singled out for particular mention, unless its name châsîdah, "the pious one," called up the thought of its being symbolical of Israel as JHVH's pious one. **18** should be omitted as an editorial completion of **17**.

19–23. The wonders of the night are more impressive than those of the day, and night's wild beasts are more terrible than any which rage by day. The reflective verse about man is foreign to the context.

25–30. Verse **25** ends up by a reference to the creation of the fishes, and *vv.* **28–30** sum up the whole, by describing the dependence of all living creatures, birds, beasts and fishes alike, on the ever-continued bounty of JHVH. In language which modern science would not contradict, the Psalmist attributes life to the continuous creative activity of JHVH. If water were the passive element out of which all things came, the breath of God (Gen. 1^2) was the active, and that breath is ever being withdrawn and sent forth again. Death and life follow one another in unbroken sequence.

24, 31–35 point the moral of the whole. Nature is wonderful; Nature proclaims JHVH as its author; therefore hymn JHVH. When was it that Jewish religion took the long forward step of identifying its covenant-God with the Creator of Heaven and Earth?

35 *c, d* form a euphemistic liturgical appendix as at the close of **2, 3, 7, 13, 14, 19, 27, 29, 34**, &c.

PSALM CV.

1 O give thanks unto JHVH; call upon his name:
Make known his deeds among the peoples.
2 Sing unto him, sing psalms unto him:
Talk ye of all his wondrous works.
3 Glory ye in his holy name:
Let the heart of them rejoice that seek JHVH.
4 Seek JHVH, and his strength:
Seek his face ⊦with all your heart.⊣
5 Remember his marvellous works that he hath done:
His wonders, and the judgments of his mouth:
6 O ye seed of Abraham his servant,
Ye children of Jacob his chosen.
7 He *is* JHVH our God:
His judgments *are* in all the earth.

8 He hath remembered his covenant for ever,
The word *which* he commanded to a thousand generations.
9 Which *covenant* he made with Abraham,
And his oath unto Isaac:
10 And confirmed the same unto Jacob for a law,
And to Israel *for* an everlasting covenant:
11 [[Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance:]]
12 When they were *but* a few men in number:
Yea, very few ⊦in the land⊣, and strangers in it.
13 When they went from one nation to another,
From *one* kingdom to another people:
14 He suffered no man to do them wrong:
Yea, he reproved kings for their sakes:
15 *Saying,* "Touch not mine anointed ones,
Do my prophets no harm."

16 He called for a famine upon the land:
He brake the whole staff of bread.
17 He sent a man before them:
Joseph was sold for a slave:
18 His feet they hurt with fetters:

He was laid in iron:
19 Until the time that his word came true:
The word of JHVH tried him.
20 The king sent and loosed him:
Even the ruler of the peoples, and let him go free.
21 He made him lord of his house,
And ruler of all his substance:
22 To ⊦school⊣ his princes at his pleasure:
And teach his senators wisdom.

23 Israel also came into Egypt:
Jacob sojourned in the land of Ham.
24 And he increased his people greatly:
And made them stronger than ⊦the Egyptians⊣.
25 He turned their heart to hate his people,
To deal subtilly with his servants.

26 He sent Moses his servant:
Aaron whom he had chosen.
27 They shewed his signs among them,
Wonders in the land of Ham.
28 He sent darkness, and made it dark:
And they ⊦did not observe⊣ his word.
29 He turned their waters into blood:
He slew their fish.
30 Their ⌜land⌝ brought forth frogs in abundance,
In the chambers of ⊦the king himself⊣.
31 He spake, and there came divers sorts of flies,
And lice in all their coasts.
32 He gave them hail for rain,
Flaming fire in their land.
33 He smote their vines also and their fig trees:
And brake the trees of their coasts.
34 He spake, and the locusts came,
And caterpillers, and that without number,
35 And did eat up all the herbs in their land,
And ⊦all⊣ the fruit of their ground.
36 He smote also all the firstborn in their land,
The chief of all their strength.

37 He brought them forth also with silver and gold:
And *there was* not one feeble *person* among their tribes.
38 Egypt was glad when they departed:
For the fear of them fell upon them.

39 He spread a cloud for a covering:
And fire to give light in the night.
40 *The people* asked, and he brought quails,
And satisfied them with the bread of heaven.
41 He opened the rock, and the waters gushed out:
They ran in the dry places *like* a river.

42 For he remembered his holy promise,
And Abraham his servant.
43 And he brought forth his people with joy,
And his chosen with gladness:
44 And gave them the lands of the nations:
And they inherited the labour of the peoples:
45 That they might observe his statutes,
And keep his laws.

Praise ye JHVH.

It is natural to compare this Ps. with Ps. 78. In both the history of Israel is treated in a poetic way, and in both with a specific purpose in view. In Ps. 78 the writer's object was to ascribe all Israel's troubles to the Dissenters among the twelve tribes; in this it is to elaborate the consequences of the covenant JHVH made with Abraham. But for this we might suspect that the Ps. was composed for the use of children, so simple and narrative is it in general. But the fact that it opens and concludes with an emphasis on the importance of Abraham as JHVH's servant, and treats the history of Joseph, of Israel in Egypt, and of the wandering in the wilderness as merely the unfolding of the covenant, seems to indicate that the Psalmist wished to counteract a tendency to neglect the privilege of being of Abraham's seed, such as was prevalent in the days which preceded and followed the Maccabean revolt. The Ps. as a whole is a Midrash on Is. $51^{1,2}$. In both cases the appeal is to them that seek JHVH to "look unto Abraham" their father, because JHVH "called him alone, and blessed him and increased him." In both cases, too, the fact which each writer felt was marvellous was the largeness of the number of people who called Abraham their father. When Ezekiel wrote at an earlier date (33^{24}) he had to give the reply of JHVH to those that inhabited the wastes of Israel, who said: "Abraham was one and he inherited the land; but we are

many; the land is given us for inheritance," and tell them that for their immorality JHVH would lay the land desolate. But in Is. 51^3 JHVH gives the opposite oracle, and promises to make Zion's wilderness like Eden. So our Psalmist builds on Deutero-Isaiah, and says in effect that Abraham was one; we are many; it is JHVH's doing, and it is marvellous in our eyes.

We may date the Ps. then with some confidence in the Maccabean period, and find its text in Is. $51^{1,2}$.

The first 15 verses occur again in 1 Chron. 16, in company with Ps. 96, and three verses of Ps. 106. That the Chronicler is the borrower is certain, and in all probability the whole passage in his work is an interpolation by a later hand.

1–7. An exhortation to praise JHVH for His marvellous works. These are probably of recent as well as of ancient date, and the mention of the latter is called up by the experience of the former.

1 = Is. 12^4. *Call upon His Name* = proclaim Him as your God. The *seeking* of *vv.* **3** and **4** = the unswerving devotion to JHVH's will, whether revealed in the Temple-cult or in the Law. The thâmîd, *evermore*, is not so much a note of perseverance as of whole-heartedness, and aims at Sadducean laxity. The *judgments* of *v.* **5** are not those given at Sinai, but those pronounced on the Egyptians, and recently on the Syrians. Every doing of JHVH is also a saying. Cf. St Augustine's *Omne factum Verbi Dei verbum nobis.*

7. If it is permissible to distribute JHVH's attributes then His chesed belongs especially to Israel; His righteous judgments to all the earth.

8–15. JHVH's covenant with the Patriarchs and His care of them.

8 *b*. *Commanded*, tzivvâh = to send out an order, to issue a decree. *The word, the covenant, the oath* (**8** *b* and **9**) are all objects to *remembered*. The promises to Abraham = Gen. 22^{16}; the oath to Isaac = Gen. 26^3; the confirmation to Jacob = Gen. 28^{13}. Verse **11** is unmetrical, and prosaic, and is therefore excised by Bickell, Duhm, Baethgen and others. **12.** The *men of number* = such as can be easily counted, and is a reference to Gen. 34^{30}, Deut. 26^5. In **12** *b* we insert *in the land* because both the metre and the following *in it* require it.

In *v.* **13** the way in which the words gôi, *nation*, and am, *people*, alternate is instructive: the former signifies the nation, bound together by a common origin, language, country, and descent; the latter the people, bound together by unity of government (Delitzsch). In Ex. 33^{13}, Deut. 4^6 *am* is used to lend dignity to *gôi* —this *gôi* is Thy *am*.

14 = Gen. 12^{17}, $20^{3,7,18}$, 26^{11}. Abimelech and Pharaoh were like dogs in JHVH's leash. The epithet *anointed* in **15** shows that the term had lost its primary sense, and now was used in a purely technical sense. Abraham was a prince (Gen. 23^6), the equal of a king, and, therefore, JHVH's *anointed*. The Patriarchs were thought of as *Prophets*, because they were the recipients of JHVH's *word* (**8**). Abraham is called a prophet in Gen. 20^7.

16–22. A continuation of the Patriarchal story in Joseph. The

place occupied by this Patriarch, side by side with Abraham, Isaac and Jacob is remarkable, and can be understood only by reference to the importance of the tribes named in later history after him. Joseph is here the hero of predestination; his going into Egypt was preordained with a view to the glory of JHVH. His whole history in Genesis stamps him as a favourite character in Israelitish story.

16. *The staff of bread* is that which is enough to support a man. This is probably what lies at the base of Jesus Christ's missionary charge in Mk. 6^{8}. The P.B. translation of **18** has become a proverbial saying, but Olshausen's reading of babar'zel, *into iron*, for bar'zel, *iron*, is undoubtedly to be followed; naphshô, *his soul*, is only a Hebrew circumlocution for *he*. See note on 103^{1}. His *word came to pass* in Gen. 40^{20}; and then his trial was ended. *The ruler of peoples* in **20***b* has a singularly un-Biblical ring, and almost reminds one of the tone of one of the petty rulers who figure in the Tell-el-Amarna tablets. Kin'yânô, *his substance*, in **21***b* = riches in 104^{24} (*creatures*, Delitzsch).

22. For le'sor, *bind*, of M.T. the LXX read l'yasêr, *to discipline* or *instruct*.

23–25. The period of Israel's sojourn in Egypt before the king arose which knew not Joseph. The salient feature of this is the increase of the people. Abraham's seed became more numerous than the Egyptians (this seems the correct reading) themselves. This leads to:

26–38 the O.T. era of miracles *par excellence*. **27** = 78^{43}. In **28** read with Hitzig shâm'rû, *they observed*, for mârû, *they rebelled*. The Egyptians are the subjects, and the LXX, feeling the contradiction of the M.T., omitted the negative. The Psalmist does not follow the plagues in their order as given in Exodus. His order compared with Exodus is 9, 1, 2, 4, 3, 7, 8, 10. The murrain (5) and the boils and blains (6) are omitted.

In **30***a* the Hebrew for *land* is feminine and the verb *swarmed* is masculine. Duhm therefore proposes to read (Ex. 8^{3}) y'ôrâm, *their Nile*, for ar'tzâm, *their land*. In **30***b* read melek hêm, the *king himself*, for mal'kêyhem, *their kings*. We never hear of more than one king of Egypt at the Exodus. In **34***b* the uncanonical cankerworm = the equally unauthorised caterpillar of 78^{46}.

In **35***b* the verb vayyokêl, *and they did eat*, is written wrongly for vakol, *and all*. The Passover is passed over. The absence of *feeble persons* in the Exodus = Is. 5^{27}: the tribes are JHVH's as in Ps. 122^{4}.

39–41. The miracles in the wilderness. The utilitarian turn given to the pillar of cloud and of fire is peculiar to this Ps. "A realist in Wonderland," says Duhm. But the Psalmist's thought throughout is centred on the omnipotence of JHVH, as put at the service of His covenant with Abraham.

42–45. The joyful entrance into the Land of Promise, still occupied by the generation to which the Psalmist belonged. Other

men had laboured, but the Israelites entered into their labours. But they were not to forget Abraham's side of the covenant, and their own. All happened that they might keep JHVH's statutes, and be a blessing in the midst of the earth.

PSALM CVI.

1 Praise ye JHVH.
O give thanks unto JHVH; for *he is* good:
For his mercy *endureth* for ever.
2 Who can utter the mighty acts of JHVH?
Who can shew forth all his praise?
3 Blessed *are* they that keep judgment,
That doeth righteousness at all times.
4 Remember us, JHVH, with the favour *that thou bearest unto* thy people:
O visit us with thy salvation:
5 That we may see the good of thy chosen,
That we may rejoice in the gladness of thy nation,
That we may glory with thine inheritance.
6 We have sinned with our fathers,
We have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt:
They remembered not the multitude of thy mercies:
But ⊢rebelled against the Most High⊣ at the Red sea.
8 Nevertheless he saved them for his name's sake,
That he might make his mighty power to be known.
9 He rebuked the Red sea also, and it was dried up:
So he led them through the depths, as through the wilderness.
10 And he saved them from the hand of him that hated *them*,
And redeemed them from the hand of the enemy.
11 And the waters covered their enemies:
There was not one of them left.
12 Then believed they his words:
They sang his praise.

13 They soon forgat his works:
They waited not for his counsel;

14 But lusted exceedingly in the wilderness,
And tempted God in the desert.
15 And he gave them their request:
But sent leanness into their soul.
16 They envied Moses also in the camp,
And Aaron the saint of JHVH.
17 The earth opened and swallowed up Dathan,
And covered the company of Abiram.
18 And a fire was kindled in their company:
The flame burned up the wicked.
19 They made a calf in Horeb,
And worshipped the molten image.
20 Thus they changed their glory
Into the similitude of an ox that eateth grass.
21 They forgat God their saviour,
Which had done great things in Egypt:
22 Wondrous works in the land of Ham,
And terrible things by the Red sea.
23 Therefore he said that he would destroy them,
Had not Moses his chosen stood before him in the breach,
To turn away his wrath, lest he should destroy *them*.

24 Yea, they despised the pleasant land,
They believed not his word:
25 But murmured in their tents,
And hearkened not unto the voice of JHVH.
26 Therefore he lifted up his hand against them,
To overthrow them in the wilderness:
27 To overthrow their seed also among the nations,
And to scatter them in the lands.
28 They joined themselves also unto Baal-peor,
And ate the sacrifices of the dead.
29 Thus they provoked *him* to anger with their doings:
And the plague brake in upon them.
30 Then stood up Phinehas, and executed judgment:
And *so* the plague was stayed.
31 And that was counted unto him for righteousness
Unto all generations for evermore.

32 They angered *him* also at the waters of Meribah,
So that it went ill with Moses for their sakes:
33 Because they ⊦rebelled against JHVH'S spirit,⊣
So that he spake unadvisedly with his lips.

34 They did not destroy the nations,
Concerning whom JHVH commanded them:
35 But were mingled among the nations,
And learned their works.
36 And they served their idols:
Which were a snare unto them.
37 Yea, they sacrificed their sons and their daughters unto devils,
38 And shed innocent blood,
[[*Even* the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan:]]
And the land was polluted with blood.
39 Thus were they defiled with their own works,
And went a whoring with their own doings.
40 Therefore was the wrath of JHVH kindled against his people,
Insomuch that he abhorred his own inheritance.
41 And he gave them into the hand of the nations:
And they that hated them ruled over them.
42 Their enemies also oppressed them,
And they were brought into subjection under their hand.
43 Many times did he deliver them:
But they ⊦were rebellious against his⊣ counsel,
[[And were brought low for their iniquity.]]

44 Nevertheless he regarded their affliction,
He heard their cry:
45 And he remembered for them his covenant,
And repented according to the multitude of his mercies.
46 He made them also to be pitied
Of all those that carried them captives.
47 Save us, JHVH, our God,
And gather us from among the nations,

To give thanks unto thy holy name:
To triumph in thy praise.

48 Blessed *be* JHVH God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye JHVH.

According to a well-known story Frederick the Great of Prussia, on asking for a plain proof of Christianity from his chaplain, received the reply: "The Jews, your Majesty." The chaplain's judgment must often recur to a student of the Psalter. Whatever may be the ultimate issue of the *Babel und Bibel* controversy, one thing is clear in the history of the Jews, and that is what may be called their religious stubbornness. Through good report and evil report they held fast to their confidence in JHVH. They might be scattered and peeled, but they knew that JHVH would turn again, or rather turn them again to Him. Were they prosperous, they gave Him the thanks.

It was this very stubbornness of faith which enabled the scribes to stamp on their past history the note of faithlessness. That history told of slavery in Egypt, a tedious and disastrous wandering in the wilderness, repeated disasters in the field, subjugation and slavery to foreign powers. How could these startling facts be reconciled with the faith which held fast to JHVH's chesed in making them His chosen people? The answer is writ large in the Books of Kings and other historical books, in Pss. 78 and 106 and elsewhere. The Fathers had been stiff-necked, rebellious and self-willed. This gives us a one-sided, and (to the scientific historian) untrustworthy view of the unhappy Fathers of the Jewish people. But the books of the Bible were never intended to be bare history. Every book in it was written for a purpose, and that purpose was to set forth a particular view of religion. We may, therefore, as disciples of religion, hold that the Fathers of the Jews were not really so black as the needs of religion painted them in later days, and yet hold that the schools of the scribes (who gave us *e.g.* the latter part of Jeremiah, and not a few of the Pss.) were justified in their philosophy of history. It was not facts that these schools wished to set forth so much as ideas, and an idea is nearer to reality than a fact. This truth should not be forgotten by those who complain of two contraries being contradictory. A farmer calls trefoil grass, and a botanist puts it with the vetches. Both are right, but each from his own standpoint. Similarly, the student of history may suspect that the Jewish Fathers were not the monsters of self-will that our Psalmist paints them, and yet the disciple of religion may assent to every word of his Midrash.

Willst den Dichter Du verstehen,
Musst in Dichter's Lande gehen.

A writer's point of view must be ascertained first, and his work be judged by its fitness for the end it serves. If this be so then Ps. 106

deserves higher praise than it receives sometimes. It aims, according to its beginning and ending, at extolling JHVH, and what higher honour could be given Him than a detailed proof, not so much of His "mighty acts" as of His "mercies"? That JHVH is "good" is higher praise than that He is "mighty," and this praise the Psalmist secures for Him by his Midrash on the history of the Hexateuch.

1 = Jer. 33^{11}, Pss. 107^{1}, 118^{1}, 136^{1}, 1 Chron. 16^{34}, a favourite formula in public worship. We cannot affirm the priority of Jer. 33^{11}, because that verse occurs in the section which is a scribal addition of unknown date taken from the Book of Baruch, incorporated in its present form in the Book of Jeremiah within 200 years B.C. It is best to regard the formula here as used by the Psalmists independently of Jeremiah.

3. The keeping judgment and doing righteousness = 103^{18}, 105^{45}. The keeping of the Law in whole and in detail is meant.

4. The LXX gives the plural here, which the context requires; in *v.* **5** the verbs being in the infinitive follow the person of *v.* **4**. Bickell solved the difficulty which the singular of the M.T. offers, by his judgment that a scribe wrote the two verses in the margin, and another scribe incorporated them in the text. Baethgen makes the "I" = Israel as a whole. That *v.* **6** is the direct counterpart of *v.* **3** is in favour of Bickell's theory.

Visit us = 8^{4}, 80^{14}. Here, and in 8^{4}, the parallel to pâkad, *visit*, is zâkar, *remember*. In 80^{14} it is *behold*. Whether the *visitation* is in grace or wrath depends on the context. In 59^{5} is an example of the latter.

6. On the three words for *sin* used here see note on 51^{1}. *Wickedness* takes the place here of *transgression* there.

7–12. With *v.* **7** the body of the Ps. begins, which consists of a Midrash on the early history. In **7** for al-yâm, *at the sea*, read elyôn, *the Most High*. In Egypt the people withstood Moses; at the Red Sea (= the reedy-sea) they were moved to praise, but soon forgot JHVH again.

13–24. Because they forgot, they murmured when water and flesh ran short, and proceeded to revolt; from that they went on to idolatry.

In *v.* **15** the Psalmist substitutes râzôn, *leanness*, for the zârâ, *disgust*, of Num. 11^{20}. He probably followed an earlier Midrash on Numbers.

(There seems no convincing reason for omitting *v.* **17** with Bickell, or **18** with Duhm.)

The contemptuous way in which the Psalmist speaks of the calf made by Aaron proceeds from an age when JHVH's sole Majesty was a prime article of faith. In the earlier history the calf was an image of JHVH.

24–33 state the fourth principal sin, ingratitude. *Pleasant land* in **24** = Jer. 3^{19}, Zech. 7^{14}. *Lift up His hand* = to swear (Deut. 32^{40}).

28 *a*. The fifth principal sin was the worshipping of the Moabitish Baal of Peor with the rites of Priapus. Wellhausen and others identify

the mount of Peor with Pisgah. But the locality is "not certainly identified." Peor is from a root pâar, *to open wide*, which may suggest that the mountain was so called from a chasm over which it towered, or that the derivative meaning of pâar, *to desire greedily*, described the god there worshipped, who thus gave his name to the mountain. There is nothing improbable in this latter suggestion. Men have in all ages objectified their feelings, and then worshipped them. Feelings change; worship remains constant.

28 *b*. *The sacrifices of the dead* = sacrifices offered to dead idols (Ps. 115), in distinction from those offered to JHVH as *the living God* (Ps. 42^{2}).

31. Phinehas was credited with righteousness = the fulfilment of a duty; his reward was that the priesthood was conferred on his family for everlasting (Num. 25^{13}).

33. *His spirit* = that of JHVH = Is. 63^{10}.

34–43. The fifth principal sin, viz. intercourse with the peoples they should have destroyed, and participation in their idolatry. The particularism of later times is projected backwards, and Israel's misfortunes are accounted for by the failure of the fathers to keep themselves holy—separated to JHVH. The injunction in the Book of Jubilees: "But thou, my son, Jacob, separate thyself from the peoples, and eat not with them, and walk not after their doings, and be not their acquaintance" (22^{16}), is in accordance with the teaching of the Scribes, and is enforced by the Midrash here, which reads ancient history in the light of later ideas. Cf. Acts 10^{28} for a later witness, and St Paul's fight with the Judaising Christians. Cf. also W. Bousset, *Die Religion des Judenthums*, pp. 190 ff.

34 is excised by Duhm following Bickell, as is the middle part of **38**, with good reason.

39 *b* = Ex. 34^{16}. Disloyalty to JHVH was frequently symbolised by the prophets with the image of adultery.

41, **42** refer to the days of the Judges. In **43** *b* read *against His counsel* (as in **13**) for *in their counsel* of R.V. **43** *c* (= Lev. 26^{39}) is superfluous.

44–46 take the history on to the Exile and the return from it; **47** to the age of the Diaspora. The latter verse is the goal to which the whole Ps. was made to lead. Israel had been refractory; therefore it was still scattered among the heathen: JHVH was, as of old, merciful. Therefore He would surely unite the nation in the Holy Land once more.

Verse **48** is the Doxology to Book IV.

BOOK V.

PSALMS 107—150.

PSALM CVII.

A.

1 "O give thanks unto JHVH, for *he is* good:
For his mercy *endureth* for ever,"
2 So let the redeemed of JHVH say,
Whom he hath redeemed from the hand of ⊦adversity⊣;
3 [[And gathered them out of the lands,
From the east, and from the west,
From the north, and from the south.]]

4 ⊦When men wander⊣ in the wilderness in a solitary way:
⊦When they find⊣ no way to a city to dwell in:
5 When hungry and thirsty,
Their soul fainteth in them:

6 ⊦When men cry⊣ unto JHVH in their trouble:
He delivereth them out of their distresses.
7 He leads them forth by the right way,
That they may go to a city of habitation:—
8 ⊦These men⊣ praise JHVH *for* his goodness:
For his wonderful works to the children of men:
9 For he satisfieth the longing soul,
And filleth with goodness the hungry soul.

10 ⊦When men⊣ sit in darkness and in the shadow of death:
Bound in affliction and iron:
11 [[Because they rebelled against the words of God,
And contemned the counsel of the Most High]]:
12 ⊦When their heart is brought down⊣ with labour:
When they fall down, and *there is* none to help:

13 ⊦When they cry⊣ unto JHVH in their trouble,
He saveth them out of their distresses.
14 He brings them out of darkness and ⊦gloom⊣,
And breaks their bands in sunder:—
15 These *men* praise JHVH *for* his goodness:
For his wonderful works to the children of men:
16 For he hath broken the gates of brass,
And cut the bars of iron in sunder.

17 When fools because of their transgression,
And because of their iniquities, are afflicted:
18 When their soul abhorreth all manner of meat:
And they draw near unto the gates of death:

19 Then when they cry unto JHVH in their trouble,
He saveth them out of their distresses.
20 He sendeth his word, and healeth them,
And delivereth *them* from their destructions:—
21 These *men* praise JHVH *for* his goodness:
For his wonderful works to the children of men:
22 And sacrifice the sacrifices of thanksgiving,
And declare his works with rejoicing.

23 When men go down to the sea in ships,
And do business in great waters:
24 These who see the works of JHVH,
And his wonders in the deep:
25 For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof:
26 When they mount up to the heaven, they go down again to the depths:
When their soul is melted because of trouble:
27 When they reel to and fro, and stagger like a drunken man,
And are at their wit's end:

28 Then when they cry unto JHVH in their trouble,
He bringeth them out of their distresses.
29 He maketh the storm a calm,
So that the waves thereof are still.
30 Then are they glad because they be quiet:
So he bringeth them unto their desired haven:—

31 These *men* praise JHVH *for* his goodness:
For his wonderful works to the children of men:
32 They exalt him also in the congregation of the people,
And praise him in the seat of the elders.

B.

33 He turneth rivers into a wilderness,
And watersprings into dry ground:
34 A fruitful land into barrenness,
For the wickedness of them that dwell therein.
35 He turneth the wilderness into a standing water,
And dry ground into watersprings.
36 And there he maketh the hungry to dwell,
That they may prepare a city for habitation:
37 And sow the fields, and plant vineyards,
Which may yield fruits of increase.
38 He blesseth them also, so that they are multiplied greatly:
And suffereth not their cattle to decrease.

39 Again, when men are minished and brought low
Through oppression, affliction, and sorrow:
40 He poureth contempt upon princes,
And causeth them to wander in the wilderness, *where there is* no way.
41 Yet setteth he the poor on high from affliction,
And maketh *him* families like a flock.
42 The righteous shall see *it*, and rejoice:
And all iniquity shall stop her mouth.

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43 *Whoso is wise will observe these things:*
They shall understand the lovingkindness of JHVH.

A Ps. which extols JHVH for His redemption. The redemption referred to, however, is not as is usual that from the power of the Egyptians, or the Babylonians or Syrians, but from the ever-recurring troubles of every-day life. The "goodness" of JHVH is illustrated by four examples; He brings the caravan safely through the desert; He opens the door of the prison for the captives; He gives recovery to the sick; safety to the mariner. The simplicity of this representation is obscured by the rendering of the R.V. and still more by that of A.V. and P.B.V. The Ps. proper ends with *v.* 32. The remaining

vv. **33–43** are a series of paraphrases on the earlier part of the Ps. after the manner of the Wise Men. They add little or nothing to the thought of **1–32**, and abandon the rhythmical swing of these verses.

No definite historical allusion is to be found in the Ps. Apparently, the age was one of comparative peace, when men traded, and builded, and sowed, and reaped, with no greater dangers than are customary to a being who is born to trouble as the sparks fly upward.

1–3. The g'ûlêi, *the redeemed* (the Hebrew word is cognate to gôêl, the *avenger of blood* of Deut. 19^6, &c.), are called on to sing the song of Jer. 33^{11}, Ps. 106^1, &c. It is not the enemy (R.V.) that they have been delivered from, but *tzar* is used abstractly as in 106^{44}, $107^{6,13}$ for *adversity*. Verse **3** must be treated as a mistaken gloss on g'ûlêi. It was not that the Jews of the Diaspora had been blessed with JHVH's blessing on an O.T. Zionist movement, but the rest of the Ps. shows that He had been their gôêl from the ordinary distresses of life. *The South* in **3***c* is literally *the sea* (=the Mediterranean), which is a standing designation of the West. Delitzsch says that the Psalmist must mean the South-West! that is, when a man says black he means grey. Baethgen sees a reminiscence of Is. 49^{12}. Why the writer forsakes the invariable *usus loquendi* it is impossible to say. In Ps. 72^8 we have *from sea to sea* = from the Mediterranean to the Persian Gulf, or the Indian Ocean. This latter would be to the south of Palestine.

4–9. The first example of JHVH's goodness. Caravans in the desert are subject to parching heat, want of water, and absence of settled towns. When they are in distress JHVH's goodness comes to their aid. The modern man builds a railway and leaves God out of the reckoning. Modern science and ancient religion go diverse ways.

In *v.* **4** follow Olshausen in reading the participle (thôêi for thôû) in accordance with **10, 17, 23**. The construction in all four sections is the same. The distress is described; then the successful cry unto JHVH, and then the consequence, *i.e.* praise. *E.g.:*

they who wander = the subject.
and who cry = the action.
shall praise = the predicate.

In a desert way (R.V.) = LXX *in a waterless desert* = Baethgen *a waste of a way* = Olshausen (inserting a negative) *a pathless desert.*

But the difficulty of the verse is best met by taking dârek, *way*, with **4** *b*.

9. Cf. note to 103^5, a passage illustrated by this.

10–16. The second example of JHVH's goodness. He gives deliverance to the captive. **11** is to be expunged (with Duhm) as foreign to the context, as was *v.* **3**. Tsalmâveth here and in 23^4 does not equal *shadow of death* but *gloom*. Hupfeld remarks that compound words are very rare in Hebrew except in proper names, and that the pointing should probably be Tzalmûth.

17–22. The third example of JHVH's goodness. He heals the sick. Olshausen would read *sick man* for *fools*, since the latter word is clearly

inappropriate. Sickness is regarded, as so often in the Psalter, as a punishment for sin, but the emphasis is not on the folly of sin, but on the misery of it.

23–32. Fourth example of JHVH's goodness. He brings the storm-tossed mariner home. The Jew was not a trader by sea till later days, and to him, as to the Oriental generally, the sea was an object of terror. Duhm thinks that *vv.* **24**, **26**, **27** and **30** are interesting additions by a later hand. This is perhaps the only passage in the Bible where sea-sickness is alluded to.

In **32** *the assembly of the people* = the ecclesia; *the seat of the elders* = the gerousia, the body of the presbyters,—a clearly late passage.

33–42. A miscellaneous collection of instances of JHVH's goodness, lacking the lyric form of **1–32**, and ending with the injunction of one of the Wise not to praise, but to study. Duhm hints that the writer may have seen the valley of the Nile transformed; Wellhausen is reminded of the remarkable prosperity of the Syrian desert under Nabathæan rule (B.C. 400–A.D. 100). Is not Babylon pointed out more clearly by the reference to caravans in the desert, to trade generally, and to the remarkable fertility of the plain of Babylon through its irrigation system, before it fell on the present evil days? (See Friedrich Delitzsch's *Im Lande des Einstigen Paradieses*, Stuttgart, 1903.)

43 is a euphemistic liturgical appendix. Cf. 2^{12c}.

PSALM CVIII.

A Psalm of David: A Song.

A.

1 O God, my heart is fixed:
I will sing; I will give praise: ⊦Thou art⊣ my glory.
2 Awake, psaltery and harp:
I *myself* will awake early.
3 I will praise thee, JHVH, among the peoples:
I will sing praises unto thee among the nations.
4 For thy mercy *is* great above the heavens:
And thy truth *reacheth* unto the clouds.
5 Be thou exalted, O God, above the heavens:
And thy glory above all the earth:

B.

6 That thy beloved may be delivered:
Save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; "I will rejoice,
I will divide Shechem, and mete out the valley of Succoth.
8 Gilead *is* mine; Manasseh *is* mine:
Ephraim also *is* the strength of mine head:
Judah *is* my lawgiver:
9 Moab *is* my washpot:
Over Edom will I cast out my shoe:
Over Philistia will I triumph."
10 Who will bring me into the strong city?
Who will lead me into Edom?
11 *Is it* not *thou*, O God, *who* hast cast us off?
And is it not thou, O God, who wilt go forth with our hosts?
12 Give us help ⊦against the enemy⊣:
For vain *is* the help of man.
13 Through God we shall do valiantly:
For he *it is that* shall tread down our enemies.

A = 57^{7-11}; B = 60^{5-12} (*q.v.*).

PSALM CIX.

For the chief Musician: A Psalm of David.

1 Hold not thy peace, O God of my praise:
2 For the mouth of the wicked [[and the mouth of the deceitful]] is opened against me:
He hath spoken against me with a lying tongue.
3 He hath compassed me about also with words of hatred:
And ⊦attacked⊣ me without a cause.
4 For my love he is my adversary:
⌜But I *give myself unto* prayer.⌝
5 And he hath rewarded me evil for good,
And hatred for my love.
6 Set thou a wicked man over him:
And let an adversary stand at his right hand.
7 When he shall be judged, let him be condemned:
And let his plea for mercy be counted a sin.
8 Let his days be few:
Let another take his office.

9 Let his children be fatherless,
And his wife a widow.
10 Let his children be continually vagabonds, and beg:
Let them ⊦be hunted⊣ out of their desolate places.

11 Let the extortioner catch all that he hath:
Let strangers spoil his labour.
12 Let there be none to extend mercy unto him:
Let there be none to favour his fatherless children.
13 Let his ⌜posterity⌝ be cut off:
In one generation let his name be blotted out.
14 Let the iniquity of his fathers be remembered with JHVH:
Let not the sin of his mother be blotted out.
15 Let them be before JHVH continually,
That he may cut off the memory of him from the earth.

16 Because that he remembered not to shew mercy,
But persecuted the poor and needy man,
⊦And him whose heart was broken unto death.⊣
17 Since he loved cursing, let it come unto him:
Since he delighted not in blessing, let it be far from him.
18 Since he clothed himself with cursing like as with his garment,
Let it come into his bowels like water,
And like oil into his bones.
19 Let it be unto him as the garment *which* covereth him,
And for a girdle wherewith he is girded continually.
20 *Let* this *be* the reward of mine adversaries from JHVH,
And of him that speaks evil against my soul.

21 But do thou for me, O GOD the Lord, for thy name's sake:
Because of the goodness of thy mercy, deliver thou me.
22 For I *am* poor and needy,
And my heart is wounded within me.
23 I am gone like the shadow when it declineth:
⌜I am tossed up and down as the locust.⌝
24 My knees are weak through fasting:
And my flesh faileth ⊦for want of oil⊣.
25 I am become also a reproach unto them:
When they look upon me they shake their heads.

26 Help me, JHVH my God:
O save me according to thy mercy:
27 That they may know that this *is* thy hand:
That thou, JHVH, hast done it.
28 Let them curse, but bless thou:
When they arise, let them be ashamed; but let thy servant rejoice.
29 Let mine adversaries be clothed with shame:
Let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise JHVH with my mouth:
Yea, I will praise him among the multitude.
31 For he shall stand at the right hand of the poor,
To save *him* from those that condemn his soul.

This Ps. raises the whole question of the lawfulness of the use by Christians of imprecatory Pss. But the question is but one part of a larger one. How far are people who are living on a higher religious plane justified in adopting the words of those who occupied at an earlier period a lower plane? Or to put the question in another way: Is there any lawful method by which older formulæ expressing one thing can be used in later days to express something else? For "it is not the spirit of Zion but of Sinai which here speaks out of the mouth of David; the spirit of Elias, which according to Lk. 9^{55} is not the spirit of the New Testament." It is not enough to rest on the older conception of prophecy, and say that "the persecution of David was a sin not only against David, but also against the Christ in him," or shelve the difficulty with a Chrysostom's suggestion that the spirit of prophecy raises the curse to a "prophecy in the form of a curse." It is not enough to say that the Christian can use the Psalmist's curse legitimately if he turns it not against his own personal foes but against God's (= the devil and his angels), unless the method which does this is explicitly recognised. The principle to be applied not merely to Ps. 109, but to every Ps. which is clothed in Jewish modes of thought and feeling, is this:—

The speaker must when he speaks express what he believes to be true.

If he uses old and familiar forms of speech they must be mentally translated into his own inner beliefs.

If there is danger of others being misled by his use of older phraseology he is bound either to explain it or to adopt less ambiguous language.

This is practically the principle of mystical interpretation, and no Church can afford to dispense with it, if it is in the habit of using older

formulæ, whether of creed, or prayer, or praise. But when it does employ it, it must bring into play the spirit of wisdom, because a point may be reached when it is better to reject the old formula than to strain it by an interpretation which is commonly regarded as forced. It is probable that Churches would be wise in omitting the use of Ps. 109, because of the difficulty in giving it a practical interpretation which shall flow by a simple transition from the old mind to the new, from the Jewish to the Christian. It is not only in the case of the Athanasian Creed that some liberty of prophesying is desirable.

Fortunately, the writer of Ps. 109 leaves us in no doubt about his meaning. He has been wronged, though he be one of the poor and needy, by some stronger man than himself, apparently by process of law, and perhaps by a colleague. Accordingly he pours out his indignation in such a long, drawn-out curse as none but an Oriental could use, one which both in spirit and form is wholly impossible to a Western mind, and in any case to one who knows the Spirit of Christ. That Christian Church, which enjoins upon its members use of it, must credit them with a remarkable power of abstraction, if it expects them while they are singing, to turn the concrete man of the Psalmist's hatred into the abstract wickedness which alone the Christian may hate. No doubt it can be done, and is done, or surely the Ps. would long ago have disappeared from public worship; but it is very doubtful whether it is wise to call on the average layman to do it. He is not given, in this country at least, to mystical interpretation, and he is given to hating his enemies. For this latter none of us need any encouragement.

Dr King points out (*Journal of Theological Studies*, Vol. 5, No. 18) that the Jews had "a practice of reading the Curses at Pentecost and New Year's Day with the Decalogue," and that 69 (another imprecatory Ps.) was read about the 29th *Ab* and 109 at Pentecost.

1–5. The appeal. The object of the Psalmist's curse is one definite individual, as Delitzsch rightly asserts, though curiously enough he yet retains the plural suffix in **2***b*–**5**. The LXX read râshâ, *the wicked*, in **2***a* in the singular, though they afterwards revert with M.T. to the plural. But it is certain that the Psalmist meant the singular, even if he wrote the plural, or if scribes did it for him, as is more likely. The omitted clause in **2***a* is a gloss of a common form in the Pss. The LXX are warrant for the reading *are opened*. **2***b* and **3** are best understood of perjury. **4***b* is doubtful, but no satisfactory emendation can be suggested. Duhm's is too arbitrary. The probability is that the verb has dropped out. In that case we might read the clause as = 66^{19b}.

6–10. An eye for an eye. The enemy has got an unjust verdict. May he, therefore, stand before an unjust judge himself, and have an adversary (a Satan; Duhm thinks of Zech. $3^{1ff.}$), to accuse him at his right hand. (**6***b* finds its illustration in **31**.) May he meet with a verdict of guilty, and if he then pray (**7***b*) for a light sentence, may his prayer only increase the wrath against him. This is bad enough;

but worse follows. May he die a speedy death, and vacate his office (was he a colleague of the Psalmist?); may his widow and children be reduced to beggary, and chased from their ruined home (so **10** *b* following LXX).

11–15. No mercy for the merciless.

The Psalmist seems to hint that his enemy had been an unjust creditor to him, by his wish that the enemy himself might get into the clutches of another extortionate creditor, and be sold up with all that he had.

In **13** *a* acharîthô, rendered *posterity*, never seems to mean anything but future, though *Oxford Hebrew Lexicon* admits "an extension of usage" here and in $37^{37, 38}$, as well as in Am. 4^2, 9^1, Ezek. 23^{25}, Dan. 11^4. In **13** *b* read echâd, *one*, for achêr, *following*. The Psalmist could not wait for some following generation; he wanted the extinction of his enemy's house in *one*, viz. with the cutting off of the widow and children.

16–20. Moral retribution.

The Psalmist held to the *lex talionis*, and could appeal to Lev. 24^{20} for justification. But if Mt. 5^{39} repealed that law, it also made this Ps. obsolete. The verbs in **17, 18** must be read as wishes. Duhm would transpose **17** *a* and **17** *b*.

21–25. The cry of the needy to JHVH.

The Psalmist means what he says about his poverty literally. His harsh creditor has reduced him to beggary. Hunger has made him thin and weak; his heart is physically exhausted; he has ceased the use of oil (so **24** *b*). He is a byword and a scorn. What **23** *b* means it is not easy to say; whether it is that the locusts are driven away by the wind, scared by the sun, easily frightened away, or shaken out of the bushes. The Psalmist would mean most likely either that his life is as fugitive as that of the locust, here to-day and dead to-morrow, or else that men chase him away from their company as they shake out the locusts.

26–29. JHVH is the fountain of justice after all. Human justice is often unjust, but JHVH's shall put it to shame. No other faith than this could support a Dreyfus on an Île du Diable.

30–31. The assurance of faith.

Righteousness shall triumph finally, for JHVH Himself is the advocate of the righteous.

PSALM CX.

A Psalm of David.

1 JHVH said unto my Lord, Sit thou at my right hand,
Until I make thine enemies thy footstool.
2 JHVH shall send the rod of thy strength out of Zion:
Rule thou in the midst of thine enemies.

3 Thy people ⊦volunteer⊣ in the day of thy power,
⌜In the beauties of holiness from the womb of the morning:
Thou hast the dew of thy youth.⌝
4 JHVH hath sworn, and will not repent,
⌜Thou *art* a priest for ever after the order of Melchizedek.⌝
5 The Lord at thy right hand
Shall strike through kings in the day of his wrath.
6 He shall judge among the nations:
He shall fill *the places* with the dead bodies:
⌜He shall wound the heads over many countries.⌝
7 He shall drink of the brook in the way:
Therefore shall he lift up the head.

A Ps. with difficulties of its own, but made more obscure than is necessary by being drawn into the Kenotic controversy. A certain school of Christian apologists have, with singular imprudence, staked the authority of their Lord on a supposed interpretation of His dialectic method. They assume in the first place that His Manhood was so far from "perfect" that He was acquainted with archæological facts by intuition, they assume in the second place that an *argumentum ad hominem* was unworthy of Him. For neither assumption is there any ground. Hence the interpreter of the Ps. is bound to take the Ps. as it stands, and explain it without any reference to Mt. $22^{41, 46}$ and parallels.

That the Ps. does not refer to David is clear from *v.* **4**. For the same reason it does not refer to any of his direct descendants. Even though David acted on occasion as a priest (2 Sam. $6^{14, 17, 18}$; cf. 8^{18}, "David's sons were priests"), yet nowhere in the history is it suggested that he was a priest to whom the kingly dignity was afterwards added. We may suspect that early Israel passed through a stage in which its prince was also a priest, but if so that is not the O.T. conception of the relation of the two offices, as the history of Uzziah shows (2 Chron. 26^{16}).

Delitzsch is disposed to see in Zech. $6^{12 \text{ ff.}}$ a retrospective reference to this Ps., which he explains as Davidic. But why not assign the two documents to the same occasion, and roundly identify Joshua the son of Jehozadak with the priest-king of the Ps.? The answer to this question is complicated by the critical difficulties of the passage in Zechariah. Wellhausen thinks that Zech. 6^{11} has been tampered with deliberately, and that the words which refer to Joshua as high-priest are a later interpolation. Others think that Joshua has been substituted for Zerubbabel. In this latter case the words of the Ps. are not applicable, for Zerubbabel was of the line of David and not a priest by right.

We are compelled, therefore, to choose between the only two remaining candidates, Jonathan and Simon Maccabæus. These both were of a priestly family, and both received the kingly dignity. In 1 Macc. 9^{30} it is recorded of Jonathan that the people chose him as nâsî, prince and captain, after the death of Judas. In 1 Macc. 10^{20} Alexander Balas wrote to him:—"Now this day we ordain thee to be the high-priest of thy nation, and to be called the king's friend" (and therewithal he sent him a purple robe and a crown of gold). But it is not easy to believe that any pious patriot would regard a political appointment by a Syrian king as equivalent to an oracle by JHVH.

This seems to leave the way open for Simon. In 1 Macc. $14^{41\text{ff.}}$ it is recorded that the Jews and priests were well pleased that Simon should be their governor and high-priest for ever until there should arise a faithful prophet, and (*v.* 48) that this decree should be put on tables of brass, and that these should be set up within the compass of the sanctuary in a conspicuous place. (Wilbrich, *Juden und Griechen,* S. 70, maintains that 1 Macc. 14^{27-47} is a later interpolation.)

Bickell, moreover, was the first to point out that an acrostic is concealed in the Ps. The oracle begins with:

	Shêb	sit,
The 2nd *v.*	Matteh	rod,
The 3rd *v.*	'amm'kâ	thy people,
The 4th *v.*	Nishbâ	hath sworn,

and the four initial letters spell Simon's name. (König, however, will admit no acrostic which does not run through the whole Ps.)

On the whole, the case for Simon has a higher probability in its favour than can be ordinarily looked for in such ancient documents as the Pss. are, and must be regarded as holding the field till anything fresh against it is discovered. We assign its historical occasion, therefore, to the year B.C. 141. The union of ruler, high-priest and warrior, suits Simon more closely than any other known historical character.

The Ps. like 45 is generally regarded as Messianic. But as we discovered in that Ps. clear references to a definite historical event, a royal marriage, so here we find the Psalmist confining his view to another definite historical event. If, by a Messianic Ps. we mean one which has for its subject the future Anointed One, who should be JHVH'S vice-gerent in the introduction of the final world-judgment and the subsequent Kingdom of God, then such Pss. in the Psalter are very rare. But if we mean by Messianic, as people generally do, a Ps. which describes the doings of one who by his position outlines what the "Elect One" will some day fill in, then every Ps. perhaps may be explained as Messianic. But this latter method by explaining too much explains nothing, and historical criticism requires that the former be regarded as the sole legitimate meaning of the term Messianic Psalm. In that sense Ps. 110 is not Messianic.

1. *The oracle of JHVH to my lord* is the precise translation. Simon was appointed to his office of governor and high-priest for life (or with power of hereditary transmission), "until there should arise a faithful

prophet." It is not meant by this that there was no prophet more—(the books of Daniel and of Enoch are proofs enough for this; Josephus says of John Hyrcanus that he united in his own person the three offices of prophet, priest, and king; references to the Holy Spirit of God are not unknown, both to teach wisdom and to fit for the duty of teacher of the Law; see Bousset, *Die Religion des Judenthums*, IV. 6), but that Simon was to be removable only by a direct command from JHVH Himself.

Our Psalmist claims the prophetic power referred to, and by it he confirms the people's choice. N'um, *oracle*, always introduces a saying from JHVH uttered by a prophet in an ecstatic state (Num. $24^{3, 4, 15, 16}$; 2 Sam. 23^{1}), or of citing JHVH's word given by him. The word is found in all the Prophets except Habakkuk and Jonah.

Sit thou on my right hand. This is not necessarily a Messianic investiture. "Solomon sat on the throne of JHVH" (1 Chron. 29^{23}), *i.e.* as JHVH's vice-gerent (1 Chron. 28^{5}). The right hand of a king is the highest place of honour, and Solomon placed Bathsheba there (1 Kings 2^{19}); cf. Mt. 19^{28}. What is said to Simon here is what was said to Joseph in Egypt (Gen. 41^{40-44}); he is placed on JHVH's throne = the throne of the kingdom of Israel. He is to subjugate enemies, and put his foot on their neck (1 Kings 5^{3}; Josh. 10^{24}). *Until* does not fix a *terminus ad quem*, but promises a fulness of prosperity.

2. In Ps. 2, in Pss. of Solomon, in the life of the typical king, David, as in that of the Servant of JHVH, enemies follow the footsteps of one favoured by JHVH; envy dogs success. *Pascitur in vivis livor.* *The rod* = the sceptre, a symbol of power. Nothing is implied here to justify our broadening out the extent of the king's dominion till it is co-extensive with the earth itself. Simon shall be victorious over his enemies, but it is not said how many they shall be.

3. A Sibylline verse, and difficult to construe. Either the author wrote with oracular obscurity, or, as Wellhausen thinks, the text is corrupt. What he seems to mean is that Simon's army consists of enthusiastic volunteers; they are, like Cromwell's Ironsides, men of religion, fighting for religion; they are a kingdom of priests clad in sacred vestments. They are as fresh as the mountain-dew which comes from the womb of the morning, and as numerous as its drops, and they assemble at the king's summons (in the day of his *arrière ban*) as silently as the dew falls.

Hadârâh-kôdesh (R.V. *beauty of holiness*) is a term which occurs again in Pss. 29^{2} (1 Chron. 16^{29}), 96^{9}, and 2 Chron. 20^{21}. It is always used in connection with the public worship of JHVH, and is to be explained from Ex. 28^{2}—"Aaron's holy garments for glory and for beauty." The reading b'harrêi-kodesh, *on the holy mountains*, favoured by Jerome and others, equates the verse with 87^{1}. Both readings are possible, make equally good sense, and can claim equal support from illustrative passages.

4. The text of this verse, and the history of Gen. 14^{18-21} are highly

uncertain. The latter is clearly a late insertion of unknown purpose between *vv.* 17 and 22, which run on. This would be generally admitted perhaps but for Heb. 7. But Bishop Westcott has pointed out that the writer of Hebrews bases nothing on the historical character of Melchizedek, but is concerned only with illustrating the priesthood of Jesus by analogy. Perhaps even the name Melchizedek is not original in the Ps., but a marginal reading afterwards incorporated in the text. If this were so then al-dibrâthî (*after the order of*) becomes more intelligible, and = *on my account* (cf. Is. 43^{25}) = "Thy authority is not as was Jonathan's, conferred by a heathen ruler, but is from Me, JHVH, thy God, declared by the mouth of my prophet, who speaks here." In the Assumption of Moses (6^{1}) the Asmonæan priest-kings are referred to, where it is said that "Kings will arise among them, and priests of the Most High God will be appointed, who will nevertheless commit wickedness, even in the very holy of holies itself." Cf. Joseph. *Ant.* XV. 6^{2}. The term *Most High God* points to a late origin of Gen. 14^{18-21}, it being characteristic of the period when JHVH was no longer one God among many, but plainly set forth as God over all, Creator of Heaven and earth. This fact, however, does not hinder us from supposing that an older Phœnician deity may have been spoiled of his name in the interests of Judaism.

What the Psalmist says here, if we take the text as it stands, is that JHVH has not merely given an oracle (*v.* 1) but has declared in the most solemn and irrevocable way, viz. by an oath, that Simon shall be priest-king *for ever*, *i.e.* he shall not be removable by any later popular decision.

5–7 must be taken as the appendix of the Psalmist-prophet to the oracle he has just delivered. Simon is firmly set on the throne of glory; his supporter is JHVH Himself (cf. $109^{6b, 31}$) at his right hand; he shall be victorious over kings, Syrian, Edomite, &c., in the day when he and his priestly army take the field; he shall have an eschatological value (*to judge among the heathen* is a Messianic prerogative); the earth shall be full of the corpses of those slain according to his judging; he shall wound even the head himself who rules over a wide country (? the Syrian king or Satan, as Anti-Christ); he shall in his pursuit stop, and stoop to refresh himself, but only that he may be the more terrible. Analogies to this Messianic picture are to be found in Phil. 2^{8}, Heb. 12^{2}, Rev. 5^{9}. In a deep sense the incarnation of every human soul, and of Jesus Christ preeminently, is a stooping to drink of the running water of human life, that it may have life more abundantly; a *reculer pour mieux sauter*.

PSALM CXI.

1 א Praise ye JHVH.
I will praise JHVH with *my* whole heart,
ב In the assembly of the upright, and *in* the congregation.

2 ג The works of JHVH *are* great,
ד Worthy to be sought out ⌜of all them that have pleasure therein.⌝
3 ה His work *is* honourable and glorious:
ו And his righteousness endureth for ever.
4 ז He hath made his wonderful works to be remembered:
ח JHVH *is* gracious and full of compassion.
5 ט He hath given ⌜meat⌝ unto them that fear him:
י He will ever be mindful of his covenant.
6 כ He hath shewed his people the power of his works,
ל In giving them the heritage of the nations.
7 מ The works of his hands *are* verity and judgment:
נ All his commandments *are* sure.
8 ס They stand fast for ever and ever:
ע They *are* done in truth and uprightness.
9 פ He sent redemption unto his people:
צ He hath commanded his covenant for ever:
ק Holy and reverend *is* his name.
10 ר The "fear of JHVH" *is* the beginning of wisdom:
ש A good understanding have all they that do it:
ת His praise endureth for ever.

An alphabetical Ps. which partly reflects the joy of the singer in the Temple-worship (**4**, **5**) and partly his delight in the Law of JHVH (**7***b*–**10**). It is the first of three Hallelujah Pss., but since the Hallelujah stands outside the alphabetical form, it is not original to the Ps.

Pss. 111 and 112 are closely related, and the latter is the converse of the former. In 111 the singer praises the glory of JHVH in the circle of the "upright"; in 112 he describes the blessedness of these same "upright" who are "fearers of JHVH." The same author may have composed both Pss., or a later poet may have moulded 112 after the pattern of 111. In any case they come to us with the similarity of twins.

1*b*. *The council of upright ones* = not all Israel, but the circle of those who were zealous for the Law. Cf. note on 24^{6}. *The congregation* is but a duplicate of *the council*.

2*b*. *That have pleasure therein* = cheph'tzêihem. This word may come from the adjectival verb châphêtz or the noun chêphetz. The commentators are almost all against Delitzsch and Hitzig in preferring the former. Hitzig's strongest argument is that kol, *all*, is never joined with the adjectival verb châphêtz, but often with the noun

chêphetz. His objection that the former gives a tautology is of little weight where a Hebrew poem is concerned.

3 *a*. *Honour and majesty*=hôd-v'hâdâr, a phrase which is found in 104^{1}, 96^{6} (=1 Chron. 16^{27}), 45^{3}, 21^{5}; Job 40^{10}. A redundant phrase for *glorious, excellent, splendid.*

4 *a*. *To be remembered, i.e.* in the Temple-services, or, to be more precise, in the Feast of the Passover. So in 20^{3}.

4 *b*. The wonderful work of deliverance showed His graciousness and tender-kindness.

5. *He gave meat.* Meat = tereph = prey, torn flesh, such as lions enjoy. It is used in late passages such as this and Prov. 31^{15}, Mal. 3^{10} of human food. Here it is usually referred to the meat of the Passover. It may be worth while to consider the possibility (suggested by the context) of the word being used in its more archaic sense of prey (as in Ps. 104^{21}, Amos 3^{4}, Job 4^{11}, 38^{39}, or better still, in its metaphorical sense of Israel's conquests, as in Gen. 49^{9} = *Thou didst give a land as booty for Thy fearers.* Then **5** *b* affirms that JHVH will not forget to retain Israel in their land, according to His covenant, and **6** is parallel to **5**.

7–9 are but variations of the theme of **5**. JHVH changes not; therefore Israel is not consumed. He gave Israel Canaan; what He does is true (= strong and to be depended on), and right (= what must, therefore, stand); His ordinances are rock-fast (in 19^{8} they are upright); therefore Israel need not fear that JHVH will allow the heathen to deprive Israel of Canaan, which JHVH, in His unchangeable counsels had given to it.

10 *a* = Prov. 1^{7}. The fear of JHVH is a synonym for His law, as in 34^{11}.

A good understanding (sêkel-tôb) occurs again in Proverbs 3^{4}, 13^{15}, and denotes that fine sagacity, or delicate spiritual tact which is the reward of conscientiousness.

10 *c*. *His praise* must be JHVH's (against Delitzsch).

PSALM CXII.

1 Praise ye JHVH.
א Blessed *is* the man *that* feareth JHVH,
ב *That* delighteth greatly in his commandments.
2 ג His seed shall be mighty upon earth:
ד The generation of the upright shall be blessed.
3 ה Wealth and riches *shall be* in his house:
ו And his righteousness endureth for ever.
4 ז Unto the upright he ariseth as light in the darkness:
ח *He is* gracious, and full of compassion, and righteous.

5 ט ⊢Good is it for the⊣ man that sheweth favour, and lendeth:
י That guideth his affairs with discretion.
6 כ Surely he shall not be moved for ever:
ל The righteous shall be in everlasting remembrance.
7 מ He shall not be afraid of evil tidings:
נ His heart is fixed, trusting in JHVH.
8 ס His heart *is* established, he shall not be afraid,
ע Until he see *his desire* upon his enemies.
9 פ He hath dispersed, he hath given to the poor:
צ His righteousness endureth for ever:
ק His horn shall be exalted with honour.
10 ר The wicked shall see *it*, and be grieved:
ש He shall gnash with his teeth, and melt away:
ת The ⌜desire⌝ of the wicked shall perish.

What is said of JHVH in Ps. 111 is here transferred to the godly man, so that, as Hengstenberg says, the Ps. is not a repetition of Ps. 111 but a "sacred parody of it." Ps. 111 ended with a gnome which extols the "fear of JHVH." Ps. 112 opens with the same theme: "Happy is the man who fears JHVH." Both Pss. belong to the date when the study of the Law was the hall-mark of orthodoxy, and both portray the features of the man of "average piety."

1*b*. Châphêtz, *delighteth*, is the same word as is used in Ps. 111^{2b}, and confirms the interpretation of it given there.

Commandments = mitzvôth, *precepts* = the detailed prescriptions contained in the Law.

2. *Mighty*. Not (as Hengstenberg) *mighty in battle* (cf. 24^{8}) but one strong and influential in general, and, therefore, held in high esteem by his fellows; cf. Ruth 2^{1}; 1 Sam. 9^{1}; 2 Kings 15^{20}. 2*b* = Is. 65^{23}.

3 = 111^{3}, only that the godly man is here the subject, not JHVH. *Righteousness* is used in a different sense, as so frequently in Deutero-Isaiah. In the one case righteousness is that which JHVH gives; in the other that which man receives = salvation (24^{5}). The common equation righteousness = alms (Mt. 6^{1}) is too narrow here. Nor is *merit* (Ez. 18^{20}) suitable here either. The *righteousness* which *endureth for ever* is the temporal prosperity which the upright enjoys, regarded as the gift of JHVH. It will not come to an end, but will last so long as the *upright* lives (cf. 110^{4}). There is nothing said or implied about spiritual goods.

4. The *light* which ariseth is not JHVH (so Delitzsch), in spite of Mal. 4^{2}. Nor is *light* the subject, as Duhm says (so A.V.), but as Hitzig, Baethgen and others rightly see, it is the fearer of JHVH who is a light in the darkness to the upright. Just as JHVH is "gracious,

compassionate and merciful," so is His fearer. Cf. Mt. $5^{45, 48}$. The attributes of the Father become by grace and loyalty the qualities of the child. Cf. Is. 58^{7}; Ps. 97^{11}. So Kautzsch.

5 *b*. Duhm renders: "he will lose no cause in the courts." So Delitzsch and Hitzig. Jennings and Lowe give the same and suggest an alternative, "he sustains in justice his words." Olshausen is much nearer the certain meaning, when he gives: "he does not pursue his cause, when it is being tried, with unrighteous means, but takes his stand on actual justice." Therefore his is the reward promised in the next verse. With this Baethgen agrees substantially. It is not the judgment, whether of God or of man, that is in view (this would require the article) but the general uprightness with which the fearer of JHVH orders his daily doings.

6 *a* specifies the tôb, *well is it*, of **5** *a*; **6** *b* = 111^{4a}. Cf. Prov. 10^{7}.

7 *a*. Cf. Is. 26^{3}; Jer. 49^{23}. The *fixed heart* of **7** *b* is named in 108^{1}; 51^{10} speaks of *a fixed spirit*.

8 *b*. *Until*, not as in 94^{13}, but in 110^{1}. The *until* does not denote the temporal end-point, but the goal to which one strives. Cf. Bishop Pearson on Mt. 1^{25} in *Exposition of the Creed*, Art. III. 2. The notion here is that of confidence; there is no implication that the confidence will cease when the Psalmist sees the ruin of his enemies.

9 *a* = Prov. 11^{24a}; **9** *b* is a mere repetition of **3** *b*; **9** *c* = 1 Sam. 2^{1}.

10. *The wicked* here are not the heathen so much as the godless party opposed to the Chasîdîm. They had looked to see their rivals come to the ground; but on seeing their prosperity they pine away for very envy, as Ahab began to do when Naboth refused his vineyard. *Desire* in **10** *c* has the support of Prov. 10^{24}; Hupfeld and others prefer *expectation* out of Prov. 10^{28}. The two words are in Hebrew very similar.

PSALM CXIII.

1 Praise ye JHVH.
Praise, O ye servants of JHVH,
Praise the name of JHVH.
2 Blessed be the name of JHVH
From this time forth and for evermore.
3 From the rising of the sun unto the going down of the same
JHVH's name *is* to be praised.
4 JHVH *is* high above all nations:
His glory above the heavens.
5 Who *is* like unto JHVH our God,
Who dwelleth on high,
6 Who humbleth *himself* to behold
The things that are in heaven, and in the earth!

7 He raiseth up the poor out of the dust:
He lifteth the needy out of the dunghill:
8 That he may set *him* with princes,
Even with the princes of his people.
9 He maketh the barren woman to keep house:
⌜*To be* a joyful mother of children.⌝
Praise ye JHVH.

The first of the group of Pss. (113–118) which go by the name of "the Hallel." The two first were sung before the Passover meal, and the last four after it. This custom is probably recorded in Mt. 26^{30}. This "lesser Hallel" is to be distinguished from the greater Hallel of 118–137 (or 120–137).

The only doubt which this Ps. suggests is whether the *poor*, the *needy*, the *barren* of *vv.* 7 and 9 are to be understood of individuals or of Israel as a community. Most commentators, following the lead of Is. 54^{1}, understand Israel. There is, however, no necessity to interpret the Ps. as having this as its primary meaning, while *v.* 8 and *v.* 9 when rendered precisely negative it. Moreover, if with Hitzig we date the occasion of the Ps. in B.C. 160, and see a reference to Jonathan as exalted out of the ranks of the ordinary priests to be high-priest and prince, the Ps. is a call to praise JHVH for His goodness in doing what kings of the earth do not do, viz. have a chief regard for the "poor and needy." Jewish piety in this respect may be excellently illustrated by Roman state-craft. What the *tribunus plebis* was to be according to the latter, that was JHVH to the former.

The Ps. borrows from 1 Sam. 2, and affects an archaic setting in *vv.* 5–9, the chireq compaginis (*i*), which, according to Ewald (against Gesenius), is not the relic of an old case-ending, but a witness to the original oneness of the Semitic and Indo-Germanic languages. This *i* occurs in many proper names, *e.g.* Gamaliêl, Hannîba'al, Melchîzedek, and in the al-dibrâthî (=*after the manner of*) of 110^{4}, according to most commentators.

1. The Hallelujah (*praise ye JHVH*) is of course a liturgical prefix.

Ye servants of JHVH is a title of Israel which plays an important part in Deutero-Isaiah, and in the N.T. It is the name by which JHVH called His people out of Babylon, and assured them of His care for them. Whether, or how far, a "remnant" of the nation responded to the call; whether, in particular, the Servant of Is. 52^{13}–53^{12} is the nation or an individual, are questions about which critics like Duhm and Budde are still at variance. But it seems clear that the main object in the calling of Israel to be JHVH's Servant was His glory, and that hints exist that the Servant had also to discharge the duty of being JHVH's missionary to the heathen. The individualising of the Servant in Is. 52^{13}–53^{12} is due chiefly to Christian influence; Cheyne, however, points to wide-spread corruption of the text of 2 Isaiah, and

refers us to his "Jerahmeelite theory." The title occurs again in the Pss. in 34^{22}, 69^{36}, 136^{22}.

3 = 50^{1}, Mal. 1^{11}. We can hardly restrict the people among whom JHVH's historical character (= *His Name*) was to be praised (laudabile) to the Jews of the Dispersion. The thought was a favourite one in later days that the heathen should pay homage to JHVH in some form, and with some degree of willingness. They would admit His supremacy, and in doing so would admit also the prior claim of the Jews to His favour. A truly audacious hope for "a people robbed and spoiled," few in numbers, and weak in worldly resources! But it contained in it the faith which has removed mountains.

6. Probably the best explanation of the form of expression here is that it is an artificial chiasma. JHVH's seat is in heaven; He looks down deep into the earth from thence.

7–9 are a paraphrase on the history of Hannah. If we keep the text then *the poor* are not Israel, but those literally poor, or of little account, for Israel as a whole could hardly be promised a seat with the princes of Israel. Jonathan could, or, by a justifiable hyperbole, any poor Israelite might. Verse **9** is a much disputed verse. It would be quite natural to see a reference to Hannah's triumph over Peninnah, but if so the Psalmist has expressed himself in a stilted way. What the text says is that JHVH establisheth the barren woman in her right as materfamilias—and she is not put away or ashamed—and He maketh the mother of the children to rejoice. But there seems no reason for emphasising this latter, as a mark of JHVH's greatness and condescension.

PSALM CXIV.

1 When Israel went out of Egypt,
The house of Jacob from a people of strange language:
2 Judah was his sanctuary,
And Israel his dominion.
3 The sea saw *it*, and fled:
Jordan was driven back.
4 The mountains skipped like rams:
The little hills like lambs.
5 What *ailed* thee, O thou sea, that thou fleddest?
Thou Jordan, *that* thou wast driven back?
6 Ye mountains, *that* ye skipped like rams:
Ye little hills, like lambs?
7 Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob:

8 Which turned the rock *into* a standing water,
The flint into a fountain of waters.

A charming little lyric, of genuine poetic feeling, it is "a miniature as majestic as it is charming." If 113 hymned JHVH as God of all the earth, 114 hymns Him as Israel's God, from the time of the Exodus. The name of JHVH is not mentioned even in *v.* 7, and the absence of the name throughout may be due to the universalistic tendencies of the age in which the Psalmist lived. The fact that the archaic chireq compaginis is used as in 113 may point to identity of authorship.

1*b*. For barbarous, strange-speaking people, cf. 81^5.

2. Judah was the place where JHVH was sanctified = separated from the lower gods of the nations. It may be named because His temple was in the kingdom of Judah, or because it was the only kingdom left at the time of the Psalmist. In 2*b* *dominion* is plural in Hebrew, because, Duhm suggests, of the dependencies which the Asmonæan kings had added to the land they ruled over.

3–6. The poet attributes the Nature-wonders of the Exodus to fear at the presence of JHVH. He asks why hill and river were moved, and answers by a mandate: "Tremble, thou earth," &c. Cf. Is. 41^{18}; Deut. 32^{13}.

PSALM CXV.

1 Not unto us, JHVH, not unto us,
But unto thy name give glory,
[[For thy mercy, *and* for thy truth's sake.]]
2 Wherefore do the nations say,
"Where *is* now their God?"
3 But our God *is* in the heavens:
He hath done whatsoever he hath pleased.
4 Their idols *are* silver and gold,
The work of men's hands.
5 They have mouths, but they speak not:
Eyes have they, but they see not:
6 They have ears, but they hear not:
Noses have they, but they smell not:
7 They have hands, but they handle not:
Feet have they, but they walk not:
[No breath is in their mouths:]
Neither speak they through their throat.

8 They that make them are like unto them:
So is every one that trusteth in them.
9 Israel trusts in JHVH:
He is their help and their shield.
10 The house of Aaron trusts in JHVH:
He is their help and their shield.
[The house of Levi trusts in JHVH:
He is their help and their shield.]
11 They that fear JHVH trust in JHVH:
He is their help and their shield.
12 JHVH hath been mindful of us: he will bless *us:*
He will bless the house of Israel:
He will bless the house of Aaron:
He will bless the house of Levi.
13 He will bless them that fear JHVH,
Both small and great.
14 JHVH shall increase you more and more,
You and your children.
15 Blessed be ye of JHVH
Which made heaven and earth.
16 The heaven, the heavens, *are* JHVH'S:
But the earth hath he given to the children of men.
17 The dead praise not JHVH,
Neither any that go down into silence.
18 But we will bless JHVH from this time forth and for evermore.
[[Praise JHVH.]]

A triumph song of Monotheism. The heathen could not understand a religion like that of the Jews which had no God in visible form—and, therefore, no *præsens numen*. All the heathen gave their gods a visible image, according to the stage of culture they had reached. Ashtoreth had her Ashêrâh; Phœnicia's Moloch was a monstrous brazen image; Greece made idolatry beautiful; and Egypt incarnated Apis in a bull. Among all these dwelt the Jews, the only people without a visible God. Their religious worth is not depreciated by the recollection that they too had known a time when JHVH materialised Himself in the storm-cloud, or was somehow represented between the earthly Cherubim. Israel's value to mankind lies in the fact that they progressed, while other nations moved in a vicious circle. They learned two truths. God was One, and God was Spirit. It is the latter of these with which the Psalmist is here concerned.

Olshausen, Hitzig, and Baethgen see in *vv.* **1** and the respond in **9**, **10** and **11** a reference to a campaign, in which JHVH's honour was engaged. But against this is the whole tenor and tone of the Ps. It is timeless, so far as its motif is concerned. That it was composed for ritual purposes is obvious from *vv.* **12–18**. Thanksgiving and a buoyant sense of spiritual superiority breathe throughout.

1 is a prayer that, since Israel trusts in an invisible God, He will justify its trust by manifesting His power in a way not to be mistaken. **1***c* is to be omitted (Olshausen) as redundant. Duhm would prefer to retain it and prefix to it: "We will praise Thy Name, O JHVH."

2 = 79[10]. When Pompey took Jerusalem and entered the Holy of Holies to see the God who was so jealously secluded, he found nothing to reward his curiosity. At an earlier moment the Israelites took their God into battle against the Philistines, and He was captured, but now they knew Him to be so high and lifted up that He was beyond the reach of the accidents of space and time.

3 *b* = 135[6], Jonah 1[14c], and is more nearly defined in *v.* **16** *b*. The power of the heathen idols was but impotence. JHVH's knew no bounds. Modern theology is tempted sometimes, in face of life's problems, to save God's love and wisdom at the expense of His power. But, in any case, the power of polytheism had to be crushed by the truth of God's unity and His transcendence, before He could be trusted as infinite love and wisdom.

4–7 are repeated in 135. With them should be compared Deutero-Isaiah's sarcastic description of an idol in ch. 44. They are an indictment of polytheism, which the scientific theologian may justly find fault with as doing an injustice to Nature religions. None, so far as we know—and we know a great deal—has ever identified the god and the idol, not even the most degraded fetishism of West Africa or the Fiji Islands. The two were inseparable but not identical. The Psalmist is not, however, writing a treatise on comparative religion, but passing a religious judgment, and that judgment is just.

After **7** *b* is to be inserted a clause from 135[17] to satisfy the metre.

8 = as the idols are dead things, so shall they be who honour them.

9–11. Clergy and laity are, on the other hand, enumerated as worshippers of JHVH. The LXX give the verbs in the perfect instead of the imperative. The addition of "the house of Levi" seems required by the metre, is justified by 135[20], and avoids the awkward change from the second person to the first.

"They that fear JHVH" are probably proselytes (cf. Acts 10[2, 22], 13[16, 26]). The three verses were sung antiphonally, while **12** and **13** were sung by the full choir, and **14** and **15** sound like a priestly blessing.

16 and **17** are omitted by Hitzig as inharmonious in consequence of his view that the Ps. is motived by a campaign. But on the view taken above, these verses are but a clearer restatement of *v.* **3**. "Where is your God?" say the heathen. "He is in Heaven," reply the Jews. They then take the offensive. "You and your idols have no independent

power, for it is JHVH, our God, who has full power over earth and gives it to whom He will. He is in Heaven, and you are on earth by His sufferance alone." With the underworld, on the other hand, religion has nothing to do. Therefore JHVH is to be praised while yet it is day (John 9^4). Pliny's thought *sic terra hominum ut cœlum Dei* (*H.N.* II. 63) is not quite the same.

It is possible, however, that 18 is a euphemistic liturgical appendix, as in 2^{12c}, &c.

PSALM CXVI.

1 I love JHVH, because he hath heard
The voice of my supplications.
2 Because he hath inclined his ear unto me,
Therefore do I call upon ⊦*the name of JHVH.*⊣

3 The cords of death compassed me,
And the pains of Sheol gat hold upon me:
I found trouble and sorrow.
4 *Then called I upon the name of JHVH:*
"JHVH, I beseech thee, deliver my soul."

5 Gracious *is* JHVH, and righteous:
Yea, our God *is* merciful.
Therefore do I call on the name of JHVH.

6 JHVH preserveth the simple:
Whenever I am brought low, he helpeth me.
7 Return unto thy rest, O my soul:
And call on the name of JHVH.

JHVH hath dealt bountifully with thee.
8 Thou hast delivered my soul from death,
⟦Mine eyes from tears,⟧
My feet from falling.
Therefore do I call on the name of JHVH.

9 I will walk before JHVH
In the land of the living.
10 I believed, therefore will I speak
And call on the name of JHVH.

I was greatly afflicted:

11 I said in my haste,
"All men *are* liars."
Therefore I called on the name of JHVH.

12 What shall I render unto JHVH
For all his benefits toward me?
13 I will take the cup of salvation,
And call upon the name of JHVH.

14 [[I will pay my vows unto JHVH
Now in the presence of all his people.]]
15 Precious in the sight of JHVH
Is the death of his saints.
16 JHVH, truly I *am* thy servant:
Therefore I call on the name of JHVH.

I *am* thy servant, *and* the son of thine handmaid:
Thou hast loosed my bonds.
17 I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of JHVH.

18 I will pay my vows unto JHVH
In the presence of all his people,
19 In the courts of JHVH'S house,
[[In the midst of thee, O Jerusalem.]]
[[Praise ye JHVH.]]
Will I call on the name of JHVH.

A Ps. the full beauty of which is made apparent only when the refrain is supplied. That such a refrain existed is proved by the fact that it is still retained in the M.T., though fragmentarily. It is found after *vv.* **2**, **4**, **13** and **17**, and should presumably occur as the fourth stichos throughout. Moreover **10** *a* is unintelligible (as the differences among commentators show) without the refrain, but becomes clear with it. So, too, **12** is an abrupt transition which the introduction of the refrain makes smooth and easy. The introduction of the refrain, too, explains how *v.* **14** (=**18**) has been inserted—the scribe's eye caught the refrain in the wrong place. That the liberty taken with the text in restoring the refrain is not unjustified is shown by the fact that the LXX were led to divide the Ps. into two Pss., **1–9** and **10–19**; that they omit *v.* **14**, and that **2** *b* is certainly corrupt. Not all emendations of the text of the Psalter are as certainly correct, as the restoration of the refrain here is, but if in a case like this we reach an assured result,

we may presume that corruptions exist in other passages, even though we may not be able in all cases to say what form the correction should take. A good example of this may be found in $149^{5b,6a}$.

That Ps. 116 was a popular hymn for use at the offering of private vows and thanksgivings may be presumed from the nature of its expressions throughout. This, if correct, would account for the omission of the refrain—of which perhaps was written only the first word, with a mark for "&c."—and also would negative all suggestions that the speaker was Israel itself. Hitzig remarks on the want of poetic self-control, on the abruptness and dependence of the writer on earlier poems, and on the repetitions contained in the Ps. itself. All these objections, however, disappear when the true nature of the Ps. is once recognised.

1, 2. The object to *I love* is not expressed in M.T. Duhm would supply *the Lord*, and Baethgen follows 18^{1} (where however the verb is not the same) in supplying *thee*. Kôlî (= *my voice*, R.V.) is best taken as having the archaic ending *î*.

In **2** *b* correct ûb'yâmaî, *during my years*, with Hupfeld into b'shêm yhvh, *on the name of* JHVH. The name JHVH was probably written in an abbreviated form, *i.e.* with the initial ' only, and this by an error became attached to the word before, and so *the name of* JHVH became *all the days of my life*.

3–4 *a*. In **3** the first three words are from 18^{4}, and the next three from 18^{5}.

4 *b*–**5**. The idea is that JHVH's righteousness has been shown in His remaining true to His self-revelation as the All-Merciful One, inasmuch as He has been gracious and merciful to the singer.

6–7 *a*. The simple p'thâîm are frequently, says Calvin, "those inconsiderate and foolish persons who do not obey right counsel. But here those are called simple who suffer injuries, who are easily circumvented, whereas the children of the world are as strong in sagacity as they are well furnished with expedients for protecting themselves." The antithesis is a permanent one; worldly men call religious men fools; God calls them simple, *i.e.* open-souled, receptive of truth and His inspirations, as are little children. In 19^{7} it is the simple who get wisdom from the Torah of JHVH.

In **6** *b* the verb has not an aorist but a frequentative sense: whenever the Psalmist is in trouble JHVH saves him. Is there a play in y'hôshîa on the name Joshua?

The word for *rest* never denotes inward peace but outward prosperity —in 23^{2} *the waters of rest* are waters by the side of which the flock rests after its wandering. Here it is the place or state of ease after trouble:

> Sleepe after toyle, port after stormie seas,
> Ease after warre, death after life does greatly please.
> Spenser, *Faerie Queen*, I. 9^{40}.

7 *b*–**8**. The *for* at the beginning of **7** *b* and **8** *a* is a repetition of the ending of the preceding word.

8 and **9** are taken from 56^{13}, but **8** *b* is an interpolation and makes a stichos too many in our Ps.

9–10 *a*. *Land of the living* is in 56^{13} *light of the living*. In either case it is continued prosperity in earthly life which is meant.

I believe, heemanthî, is strictly *I place my confidence in, I have trust* (cf. Is. 7^{9}). The Hebrew word is derived from one which means firmness, and the virtue to which it gives its name is, therefore, that which, conscious of human infirmity, lays hold on One that is mightier, and trusts in Him to do what it cannot do for itself. In other words, Hebrew religion knows only of *fides quæ creditur*; it was left for the Greek intellect to corrupt it into *fides quâ creditur*. The corruption had commenced when the last of the N.T. writings saw the light, and it has lain heavy on the Church ever since. The Psalmist was a better Christian than the author of Jude 3^{20}. He says nothing of an objective creed, but is content to affirm his subjective trust, and to express it in the refrain, "I will call on the name of JHVH." His *fides*, like that which is really Christian, is *fiducia*, and prayer is its self-expression. Religion is piety.

10 *b*–**11**. Châphaz, *haste*, is properly *alarm*, and so *haste to get away*. The stichos, **11** *a*, is taken over from 31^{22}. The word in the sense of *alarm* occurs again in Deut. 20^{3}.

Kozêb, *lie*, is used of false prophecies, Ezek. 13^{7}; of idols, Ps. 4^{2}, Amos 2^{4}; of empty human pretensions, Hos. 12^{1}, Is. 28^{15}, Ps. 62^{9}; in Prov. 23^{3} bread is called *disappointing*. It is in this latter sense that the word is used here. All men's help ends in disappointment. God alone is a sure defence; therefore, call on His Name.

12–13. The former of these two verses introduces the act of thanksgiving. The call has not been in vain; JHVH has heard it. What now can His grateful servant do? He can go to JHVH's Temple, and offer his zibchêi sh'lâmîm, sacrifices of peace-offerings. This word sh'lâmîm is translated by LXX *salvation*, or *sacrifices of salvation*. These sh'lâmîm were (1) sacrifices offered in fulfilment of a specific vow to offer so many of such and such a kind of victim; or (2) free-will offerings, *i.e.* not enjoined by the Law or by a vow; and (3) the Tôdâh (Lev. $7^{11\text{ff.}}$, $22^{29\text{f.}}$), a thank-offering. "It was a sacrifice of gratitude for some signal manifestation of God's goodness, such as deliverance from a great peril." Hence perhaps the phrase *cup of salvation*. The cup is not named in the law of the Tôdâh, and must be supposed to be a later addition to the prescribed ceremonies, similar to that of the cups of wine to the Passover. Libations were a universal form in pagan sacrifices to the gods. Any reference to the Passover would seem to be excluded here by the context.

14–16 *a*. **14** is **18** transcribed in error. **15** gives the benefit received. The Psalmist's life had been spared, because the death of His saints is too hard a thing for JHVH's love to bear; their life is precious to Him.

The servant of JHVH of *v.* **16** becomes "the slave of Jesus Christ" in the great Jew who became the Apostle of the Gentiles.

16 *b*–**17**. For the *son of Thy handmaid* see note on 86^{16}. The bonds are those of poverty.

18–**19**. For **19** *b* the refrain should be substituted, and the closing Hallelujah should be transferred with LXX to the beginning of Ps. 117.

PSALM CXVII.

1 O praise JHVH, all ye nations:
Praise him, all ye peoples.
2 For his lovingkindness is great toward us:
And the truth of JHVH *endureth* for ever.
[[Praise ye JHVH.]]

A Ps. which is but a Hallelujah writ large in two verses. It is quoted for its universalistic refrain in Rom. 15^{11}, and has the peculiarity that it bases its appeal to the Gentile world on JHVH's goodness to Israel. The Psalmist wrote, it is clear, at a time when monotheism was Israel's assured creed, so assured that there was no need of declamation against idols. His Ps. says in effect: There is but one God, JHVH; gracious has He been to us; therefore join us, all ye nations, whom also He has made, in singing His praises.

In *v.* **1** *peoples* and *nations* denote the same subject. *Mercy and truth* in *v.* **2** as in 12^{1}, where see note.

The Hallelujah belongs to Ps. 118.

PSALM CXVIII.

1 O give thanks unto JHVH; for *he is* good:
[*Chorus*] *Because his mercy endureth for ever.*
2 Let Israel now say:
[*Chorus*] *His mercy endureth for ever.*
3 Let the house of Aaron now say:
[*Chorus*] *His mercy endureth for ever.*
4 Let them now that fear JHVH say:
[*Chorus*] *His mercy endureth for ever.*

5 I called upon JHVH in distress:
JHVH answered me, *and set me* in a large place.
6 JHVH *is* on my side; I will not fear:
What can man do unto me?
7 JHVH taketh my part with them that help me:
Therefore shall I see *my desire* upon them that hate me.

8 *It is* better to trust in JHVH
[*Chorus*] *Than to put confidence in man.*
9 *It is* better to trust in JHVH
[*Chorus*] *Than to put confidence in princes.*
10 Though all nations compass me about:
[*Chorus*] *In the name of JHVH will I* ⌜*destroy*⌝ *them.*
11 Though they compass me about; yea, though they compass me about:
[*Chorus*] *In the name of JHVH I will* ⌜*destroy*⌝ *them.*
12 Though they compass me about like bees:
[*Chorus*] *In the name of JHVH will I* ⌜*destroy*⌝ *them.*
⊦Though they rage⊣ as the fire of thorns:
[*Chorus*] *In the name of JHVH I will destroy them.*

13 I was sorely thrust at that I might fall:
But JHVH helped me.
14 JHVH *is* my strength and song,
And is become my salvation.

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous:
[*Chorus*] *The right hand of JHVH doeth valiantly.*
16 The right hand of JHVH is exalted:
[*Chorus*] *The right hand of JHVH doeth valiantly.*

17 I shall not die, but live,
And declare the works of JHVH.
18 JHVH hath chastened me sore:
But he hath not given me over unto death.

PROCESSIONAL.

19 Open to me the gates of righteousness:
I will go into them, *and* I will praise JHVH.
20 [*Levites*] *This gate of JHVH,*
Into which the righteous shall enter.
21 [*Procession*] I will praise thee: for thou hast heard me,
And art become my salvation.
22 [*Levites*] *The stone which the builders refused*
Is become the head stone of the corner.

23 [*Procession*] This is JHVH's doing:
It *is* marvellous in our eyes.
24 [*Levites*] *This is the day which JHVH hath made:*
We will rejoice and be glad in it.
25 [*Procession*] Save now, we beseech thee, JHVH:
JHVH, we beseech thee, send now prosperity.
26 [*Levites*] *Blessed be he that cometh in the name of JHVH:*
We have blessed you out of the house of JHVH.
27 [*Procession*] JHVH is God, which hath shewed us light:
⌜Bind the sacrifice with cords, *even* unto the horns of the altar.⌝

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28 [*Levites*] *Thou art my God, and I will praise thee:*
Thou art my God, I will exalt thee.
29 [*Full*] O give thanks unto JHVH; for *he is* good:
For his mercy *endureth* for ever.

A processional hymn sung at a great feast, whether that be the Feast of Tabernacles or a Nicanor-day. Solo and chorus, priests and the marching procession sing antiphonally in praise of JHVH's mighty acts in giving the Maccabean armies victory over the Syrian hosts. The martial tones of *vv.* 10–18 show either that war-songs have been embodied in the Processional Hymn of later anniversaries, or that the hymn itself goes back substantially to the very day of victory itself. On Nicanor's death "the people rejoiced greatly, and they kept that day a day of great gladness. Moreover they ordained to keep yearly this day, being the thirteenth of Adar" (1 Macc. $7^{48,49}$). There can be no reasonable doubt that this was the occasion for the use of this Ps.; it is also probable that the Ps. itself grew as it got older.

The "I" of *vv.* 10ff. is to be explained here on liturgical rather than theological grounds. An older war-song is taken up by a soloist, who, therefore, uses the first person, though of course as representing the whole body of warriors, or, better still perhaps, their leader Judas.

Perhaps the most interesting thing, however, about the Ps. is the light it throws on the dance as part of divine worship among the Jews. "The instinctive tendency to express overmastering feeling, to enhance pleasure, and to seek relief from pain, forms the most deep-seated motive of all human activity." All art is in its innermost nature a social activity. It is not all self-expression which is artistic, but only that which has a social purpose, and the simplest of all art-forms is rhythm, or sequence in time. This has played a great part in facilitating co-operation in work, and also in war. Whether in the form of music or dancing, rhythm has been a means of bringing about emotional community. In religion dancing was at one time as important as music

as a means of expressing, and of stimulating in others, an exalted state of feeling. Dancing played a greater part in Hebrew worship than the editors of the O.T. have been willing to set forth. Miriam and her maidens danced (Ex. 15^{20}); David danced before the Ark (2 Sam. 6^{14}), to the disgust of Michal; Abel-Meholah (1 Kings 19^{16} = the meadow of dancing) obtained its name from the dances of tribal or family festivals; in Judg. 21^{21} dances at a vintage feast, "a feast of JHVH," are named; "it was customary," the Mishna says, "at the Wood-Festival on the 15th of Ab (August) and at the close of the Day of Atonement, for the daughters of Jerusalem to go out and dance in the vineyards, and whoever had no wife went thither also"; so in the worship of their neighbours dancing was part of their worship (1 Kings 18^{26}; Ex. 32^{19}). The Bedouins, and Mohammedans generally, still retain dancing. The Haj, or pilgrimage to Mecca, derives its name from the going round the Kaaba, just as yâchôgû in Ps. 107^{27} = to go round and round. Nor is Ps. 118 the only Ps. which speaks of dancing as a religious rite. It is named in 149^{3}, 150^{4}. Moreover, the Spring-festival, Passover, derived its name from the dances connected with it (pâsach = to dance).

Hence, in *v.* **27** of Ps. 118 there is every reason for our rendering *chog* in the primary meaning as *dance*, and not as *sacrifice* (R.V.). Then we should understand the injunction sung by the priests to be either "Join hands and approach even to the horns of the altar," or, better still (after 1 Kings 20^{14}, where âsar bind = begin—as we say "join battle"), "Begin the dance," &c.

1–4. An opening which partly expands 106^{1} (where see note) and 136^{1}—cf. 1 Macc. 4^{24}—and partly employs the formula of 115^{9-11}, $135^{19,20}$. Here it supplies the hymn for the procession to the Temple. The first half of each verse was sung as a versicle and the second as a respond. Israel as a whole, then the priests, then the proselytes are in turn invited to join in JHVH's praises.

The LXX reject *for he is good* at the end of **2** *a*, **3** *a*, **4** *a*.

5–9. The best explanation of the "I" used here is that it is not so much the community that speaks (Baethgen), or an individual (Duhm), as a single voice speaking for the whole congregation. A hand-to-hand fight for liberty and life had brought home to Judas and his fellows the uncertainty of human affairs, and the certainty which characterised JHVH's doings. Syria was so strong, Israel was so weak, that the victory of the weak over the strong could but be attributed to Divine overruling. In any case it is the first mark of a religious spirit that it seeks or sees God's help in preference to man's, and then awaits the issue with calmness. Cf. 1 Macc. $3^{18,19}$.

In **5** *b* *answered* is used in a pregnant sense = "I called on JHVH in a narrow place; He gave me my answer in a large place."

6 *b* = 56^{11}; **7** *b* = 54^{7}.

10–18. This whole section sounds like the songs with which the Maccabean soldiers had marched to battle and to victory. "Chanting the twelfth verse with voices that rose high above the din of battle, the Protestant army rushed to victory at Coutras." What the verb ren-

dered *cut them off* means is doubtful. Duhm corrects it, but unnecessarily. Hengstenberg insists that, as in its simplest form it always means *circumcise* (except in 90^{6}), so it must be rendered here, in the sense of such forced circumcision as the Idumæans and others were subjected to (Joseph. *Antiq.* XIII. 9^{1}, 11^{3}). Most commentators render with Rosenmüller, penitus succidere, *to mow down as grass.*

We must take the solo versicles in **10** *a*, **11** *a*, **12** *a* as antecedents to the refrain sung by the chorus. *Though all nations compass me about yet will I mow them down.* **12** *b* is either a gloss, or else the refrain might be supplied before it. In this latter case Duhm's emendation of sâar, *rage* (cf. "wind of raging" in 107^{25}), for dâak, *quench*, is inevitable. The Psalmist is describing what caused his resolve to *mow them down.* Had they been *extinguished* already, no resolve of the sort was necessary. Baethgen, however, is content to show how the Pual rose as a corruption of the Kal (how brennen became verbrennen), and so to render the verse: "They burn as fire among the thorns." This brings us to the same goal by another road.

In **13** the second person of the R.V. must be corrected with the LXX into the first = *impulsus pellebar* of Jerome. To fall in the battle meant death.

14 *a* = Ex. 15^{2}, Is. 12^{2}. In **15** the *righteous* = the Israelites as in 33^{1}. In *v.* **18** the *chastening* may refer to the wounds, fatigue, hunger and general privation which the armies of the *chasîdim* had endured.

19–29. With *v.* **18** the procession has reached the doors of the Temple, and the first half of the Ps. is finished. Halting at the entrance, or slowly entering, the procession and the Levitical choir within sing verse by verse antiphonally, as in Ps. 24. *The gates of righteousness* = the gate of right to JHVH's grace (Ewald); the gate through which one goes out of piety (De Wette); the gate through which man comes to righteousness (Baethgen); the gate leading to the place where JHVH is rightly worshipped (Duhm). Cf. Ps. 4^{5}, Deut. 33^{19}, *sacrifices of righteousness.*

The Levitical choir reply with a *Sancta sanctis.* They alone that be righteous may enter the gates of the righteous JHVH. Pss. 15 and 24 describe what are the qualifications required for entrance.

Verse **22** is probably a proverbial saying adopted here (as in Mt. 21^{42}). That the corner-stone is either Israel or its captain is clear. Commentators, however, find a difficulty in supposing that the heathen can be dignified with the description of *builders.* But if the verse was already a popular saying, this difficulty disappears, for no illustrative saying is to be pressed too closely. If we take this verse as the converse of Jer. 51^{26} we shall perhaps best explain it. As nobody should take of Babylon any stone to build a corner with, so Jerusalem, once in ruins and despised by all, is become honourable among the nations. That so small a people should attain this high honour was marvellous, so marvellous that it was capable of but one explanation—it was JHVH's doing. Even so did Elizabeth and her counsellors attribute the scattering of the Spanish Armada to the action of God.

He whose self-consciousness told Him that He was the Messiah, Israel's hope and ideal, applied to Himself what the Psalmist had said of the people. In the same spirit, Israel's symbol, the dove, descending on Him at His baptism, marked Him out as the representative of Israel, the typical Israelite in whom were summed up Israel's hopes and Israel's destiny.

In *v.* **24** is no necessary reference to the Feast of Tabernacles, or any other solemn feast of the Law, as Wellhausen and Olshausen rightly point out. That *v.* **25** of the Ps. was used later at the Feast of Tabernacles is no proof that the Feast was the occasion of the Ps. itself. "The most rational conclusion is that the occasion and object of the festival were neither more nor less than the victory which had been gained, and the procession of the army to the Temple to celebrate this victory with solemn keeping" (Wellhausen). Duhm sees in *v.* **24** a direct reference to Nicanor-day (1 Macc. $7^{48,49}$).

The rendering of *v.* **25** which Cheyne gives (*Encyc. Bib.* 2^{2119}) is:

Our Redeemer is JHVH*; He has succoured us;*
Our Redeemer is JHVH*; He has prospered us.*

He rejects the common belief that the cry of the children in Mt. 21^{9} is taken from this verse, and favours Ps. 8^{2} as the original of an inspired outburst of praise on the part of childlike believers. Verse **26** he would excise as an interpolation, in spite of Duhm's retention of it. But the fact that both *Hosanna* (= Save now) and *Blessed be he that cometh* are found both in the Ps. and the Gospel would seem presumptive evidence that the latter has been influenced by the former, and specially so if the song in the Gospel is an "Urlied des Christentums."

27*a*. The confession of Israel's faith is "JHVH is God"; the proof that that faith is well founded is the fact that He has given light = lovingkindness, liberty and joy, just as He gave light to the people in the wilderness (Ex. 13^{21}). The priestly blessing of Num. 6^{25} kept this in mind continually.

27*b* is a clause put into the mouth of the Levitical choir, but is of disputed meaning. Whatever is precisely intended, it depends at all events on **27***a*: "Because JHVH hath given us light, therefore bind," &c. What is agreed is that the primary meaning of chog is *festal dance*, and *sacrifice* only a derived sense; that abôthim is *branches* rather than *cords* (it = cords in Ps. 2^{3}, Judg. 15^{13}, Ezek. 3^{25}, and branches Ezek. 19^{11}, 20^{28}, $31^{3,10,14}$); and that the Hebrew preposition *ad*, to, cannot mean what we mean when we say "bind it to the horns," but implies motion towards; so that if we translate as R.V. we must complete the sentence: "Bind the victim with cords, and bring him to the horns of the altar"—which assumes that the phrase is pregnant, as is *answered* in **5***b*.

While, therefore, it is possible that the R.V. is right, it is more probable that the clue is to be found in Lev. 23^{40}, with the discordant glosses on it of Neh. 8^{15} and 2 Macc. 10^{7}. The beauties of palm, myrtle and willow were to be used in Nehemiah's time for building booths, but, according to the later author, they were to be carried in

procession. This was a parallel to the pagan custom at feasts of Bacchus, and accounts for Plutarch's belief (*Symp.* IV. 6, 2) that the Jews worshipped Bacchus. So in the passage before us the simplest explanation is that the choir invites the procession to begin the festal dance and come up to the horns of the altar from the door of the forecourt by which they had entered, or perhaps touch the horns of the altar with their branches, so as to communicate its holiness to the procession itself. Rosenmüller's objection that they could not have reached nine cubits high ignores the fact that we do not know how high the altar was in the year 161 B.C.

28–29. The last two verses have no special signification, and are to be regarded as a summary of the joyful songs just concluded, and an echo of *vv.* **1–4**.

PSALM CXIX.

א ALEPH.

1 Blessed *are* the undefiled in the way,
Who walk in the law of JHVH.
2 Blessed *are* they that keep his testimonies,
That seek him with the whole heart.
3 They do no iniquity:
They walk in his ⌜ways.⌝
4 Thou hast commanded *us* thy precepts
To keep them diligently.
5 O that my ways were directed
To keep thy statutes!
6 Then shall I not be ashamed,
When I have respect unto all thy commandments.
7 I will praise thee with uprightness of heart,
When I shall have learned thy righteous judgments.
8 I will keep thy ⌜statutes⌝:
O forsake me not utterly.

ב BETH.

9 Wherewithal shall a young man cleanse his way?
By taking heed ⌜. . . .⌝ to thy word.
10 With my whole heart have I sought thee:
O let me not wander from thy commandments.
11 Thy word have I hid in mine heart,
That I might not sin against thee.

12 Blessed *art* thou, JHVH:
Teach me thy statutes.
13 With my lips have I declared
All the judgments of thy mouth.
14 I have rejoiced in the way of thy testimonies,
More than in all riches.
15 I will meditate in thy precepts,
And have respect unto thy ways.
16 I will delight myself in thy statutes:
I will not forget thy ⌜word.⌝

ג GIMEL.

17 Deal bountifully with thy servant, *that* I may live,
And keep thy word.
18 Open thou mine eyes, that I may behold
Wondrous things out of thy law.
19 I *am* a stranger in the earth:
Hide not thy commandments from me.
20 My soul breaketh for its longing
Unto thy judgments at all times.
21 Thou hast rebuked the proud:
Cursed are they which do err from thy commandments.
22 Remove from me reproach and contempt:
For I have kept thy ⌜testimonies.⌝
23 Princes also did sit *and* speak [[against me]]:
Thy servant did meditate in thy statutes.
24 Thy testimonies also *are* my delight:
My counsellors [are thy precepts].

ד DALETH.

25 My soul cleaveth unto the dust:
Quicken thou me according to thy word.
26 I have declared my ways, and thou heardest me:
Teach me thy statutes.
27 Make me to understand the way of thy precepts:
So shall I talk of thy wondrous works.
28 My soul melteth for heaviness:
Strengthen thou me according unto thy ⌜word.⌝

29 Remove from me the way of lying:
And grant me thy law graciously.
30 I have chosen the way of truth:
Thy judgments have I ⌜laid *before me.*⌝
31 I have stuck unto thy testimonies:
JHVH, put me not to shame.
32 I will run the way of thy commandments,
When thou shalt enlarge my heart.

ה HE.

33 Teach me, JHVH, the way of thy statutes:
And I shall keep it ⌜*unto* the end.⌝
34 Give me understanding, and I shall keep thy law:
Yea, I shall observe it with *my* whole heart.
35 Make me to go in the path of thy commandments:
For therein do I delight.
36 Incline my heart unto thy testimonies,
And not to covetousness.
37 Turn away mine eyes from beholding vanity:
And quicken thou me in thy ⌜way.⌝
38 Stablish thy word unto thy servant,
⊦That he may fear thee.⊣
39 Turn away my reproach which I fear:
For thy judgments *are* good.
40 Behold, I have longed after thy precepts:
Quicken me in thy righteousness.

ו VAU.

41 Let thy mercies come also unto me, JHVH,
Thy salvation, according to thy word.
42 Let me have wherewith to answer him that reproacheth me:
For I trust in thy word utterly.
43 And take not the word of truth out of my mouth:
For I have hoped in thy judgments.
44 Let me keep thy law continually
For ever and ever.
45 Let me walk at liberty:
For I seek thy precepts.

46 Let me speak of thy testimonies also before kings,
And not be ashamed.
47 Let me delight myself in thy commandments,
Which I have loved.
48 My hands also will I lift up unto thy commandments, [[which I have loved]]:
And I will meditate in thy statutes.

ז ZAIN.

49 Remember the word unto thy servant,
Upon which thou hast caused me to hope.
50 This *is* my comfort in my affliction:
For thy word hath quickened me.
51 The proud have had me greatly in derision:
Yet have I not declined from thy ⌜law.⌝
52 I remembered thy judgments of old, JHVH:
And have comforted myself.
53 Horror hath taken hold upon me
Because of the wicked that forsake thy law.
54 Thy statutes have been my songs
In the house of my pilgrimage.
55 I have remembered thy name, JHVH, in the night,
And have kept thy ⌜law.⌝
56 This I had,
Because I kept thy precepts.

ח CHETH.

57 "JHVH is my portion," do I say:
In order that I may keep thy words.
58 I intreated thy favour with *my* whole heart:
Be merciful unto me according to thy word.
59 I thought on my ways,
And turned my feet unto thy testimonies.
60 I made haste, and delayed not
To keep thy commandments.
61 The bands of the wicked have ⊦ambushed⊣ me:
But I have not forgotten thy law.
62 At midnight I will rise to give thanks unto thee
Because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee,
And of them that keep thy precepts.
64 The earth, JHVH, is full of thy mercy:
Teach me thy statutes.

ט TETH.

65 Thou hast dealt well with thy servant,
JHVH, according unto thy word.
66 Teach me [[good]] judgment and knowledge:
For I have believed thy commandments.
67 Before I was afflicted I went astray:
But now have I kept thy word.
68 Thou *art* good, and doest good:
Teach me thy statutes.
69 The proud have forged a lie against me:
But I will keep thy precepts with *my* whole heart.
70 Their heart is as fat as grease:
But I delight in thy ⌜law.⌝
71 *It is* good for me that I have been afflicted:
That I might learn thy ⌜statutes.⌝
72 The law of thy mouth *is* better unto me
Than thousands of gold and silver.

י JOD.

73 Thy hands have made me and fashioned me:
Give me understanding, that I may learn thy commandments.
74 They that fear thee will be glad when they see me:
Because I have hoped in thy word.
75 I know, JHVH, that thy judgments *are* right:
And *that* thou in faithfulness hast afflicted me.
76 Let, I pray thee, thy merciful kindness be for my comfort,
According to thy word unto thy servant.
77 Let thy tender mercies come unto me, that I may live:
For thy law *is* my delight.
78 Let the proud be ashamed; for they dealt perversely with
me without a cause:
But I will meditate in thy precepts.
79 Let those that fear thee turn unto me,
And those that know thy testimonies.

80 Let my heart be sound in thy statutes:
That I be not ashamed.

כ CAPH.

81 My soul fainteth for thy salvation:
But I hope in thy word.
82 Mine eyes fail for thy word,
Saying, When wilt thou comfort me?
83 For I am become like a bottle in the smoke:
Yet do I not forget thy statutes.
84 How many *are* the days of thy servant?
When wilt thou execute judgment on them that persecute me?
85 The proud have digged pits for me,
Which *are* not after thy law.
86 All thy commandments *are* faithful:
They persecute me wrongfully; help thou me.
87 They had almost consumed me [[upon earth]]:
But I forsook not thy precepts.
88 Quicken me after thy lovingkindness:
So shall I keep the testimony of thy mouth.

ל LAMED.

89 For ever, JHVH,
Thy word is settled in heaven.
90 Thy ⌜faithfulness⌝ *is* unto all generations:
Thou hast established the earth, and it abideth.
91 They continue this day according to thine ordinances:
For all *are* thy servants.
92 Unless thy law *had been* my delights,
I should then have perished in mine affliction.
93 I will never forget thy precepts:
For with them thou hast quickened me.
94 I *am* thine, save me:
For I have sought thy ⌜precepts.⌝
95 The wicked have waited for me to destroy me:
But I will consider thy testimonies.
96 I have seen an end of all perfection:
But thy commandment *is* exceeding broad.

מ MEM.

97 O how love I thy law!
It *is* my meditation all the day.
98 Thou through thy commandments hast made me wiser than mine enemies:
For they *are* ever with me.
99 I have more understanding than all my teachers:
For thy testimonies *are* my meditation.
100 I understand more than the ancients,
Because I keep thy ⌜precepts.⌝
101 I have refrained my feet from every evil way,
That I might keep thy word.
102 I have not departed from thy judgments:
For thou hast taught me.
103 How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth!
104 Through thy ⌜precepts⌝ I get understanding:
Therefore I hate every false way.

נ NUN.

105 Thy word *is* a lamp unto my feet,
And a light unto my path.
106 I have sworn, and I will perform *it*,
That I will keep thy righteous judgments.
107 I am afflicted very much:
Quicken me, JHVH, according unto thy ⌜word.⌝
108 Accept, I beseech thee, the freewill offerings of my mouth, JHVH,
And teach me thy ⌜judgments.⌝
109 My soul *is* continually in my hand:
Yet do I not forget thy law.
110 The wicked have laid a snare for me:
Yet I erred not from thy precepts.
111 Thy testimonies have I taken as an heritage for ever:
For they *are* the rejoicing of my heart.
112 I have inclined mine heart to perform thy statutes
Alway, *even unto* the end.

ס SAMECH.

113 I hate ⊦double-minded men⊣:
But thy law do I love.
114 Thou *art* my hiding place and my shield:
I hope in thy word.
115 Depart from me, ye evildoers:
For I will keep the commandments of my God.
116 Uphold me according unto thy word, that I may live:
And let me not be ashamed of my hope.
117 Hold thou me up, and I shall be safe:
And I will have respect unto thy statutes continually.
118 Thou hast trodden down all them that err from thy ⌜statutes⌝:
For their thought *is* falsehood.
119 Thou puttest away all the wicked of the earth *like* dross:
Therefore I love thy testimonies.
120 My flesh trembleth for fear of thee:
And I am afraid of thy judgments.

ע AIN.

121 I have done judgment and justice:
Leave me not to mine oppressors.
122 ⊦Pledge thy word⊣ for good:
Let not the proud oppress me.
123 Mine eyes fail for thy salvation,
And for the word of thy righteousness.
124 Deal with thy servant according unto thy mercy,
And teach me thy statutes.
125 I *am* thy servant; give me understanding,
That I may know thy testimonies.
126 *It is* time for *thee,* JHVH, to work:
For they have made void thy law.
127 Therefore I love thy commandments
Above gold; yea, above fine gold.
128 I ⊦keep⊣ all *thy* precepts ⟦*concerning* all *things to be* right⟧:
And I hate every false way.

פ PE.

129 Thy testimonies *are* wonderful:
Therefore doth my soul keep them.
130 The entrance of thy words giveth light:
It giveth understanding unto the simple.
131 I opened my mouth, and panted:
For I longed for thy commandments.
132 Look thou upon me, and be merciful unto me,
As ⸢it is right for thee⸣ to do unto those that love thy name.
133 Order my steps in thy word:
And let not any iniquity have dominion over me.
134 Deliver me from the oppression of man:
So will I keep thy precepts.
135 Make thy face to shine upon thy servant:
And teach me thy statutes.
136 Rivers of waters run down mine eyes,
Because they keep not thy law.

צ TZADDI.

137 Righteous *art* thou, JHVH,
And upright *are* thy judgments.
138 Thy testimonies *that* thou hast commanded *are* righteous
And very faithful.
139 My zeal hath consumed me,
Because mine enemies have forgotten thy words.
140 Thy word *is* very pure:
Therefore thy servant loveth it.
141 I *am* small and despised:
Yet do not I forget thy precepts.
142 Thy righteousness *is* an everlasting righteousness,
And thy law *is* the truth.
143 Trouble and anguish have taken hold on me:
Yet thy commandments *are* my delights.
144 The righteousness of thy ⸢testimonies⸣ *is* everlasting:
Give me understanding, and I shall live.

ק KOPH.

145 I cried with *my* whole heart; hear me, JHVH:
I will keep thy statutes.
146 I cried unto thee, save me:
And I shall keep thy testimonies.
147 I prevented the dawning of the morning, and cried:
I hoped in thy word.
148 Mine eyes prevent the *night* watches,
That I may meditate in thy word.
149 Hear my voice according unto thy lovingkindness:
JHVH, quicken me according to thy judgment.
150 They draw nigh that follow after mischief:
They are far from thy law.
151 Thou *art* near, JHVH:
And all thy commandments *are* truth.
152 Concerning thy ⌜testimonies,⌝ I have known of old
That thou hast founded them for ever.

ר RESH.

153 Consider mine affliction, and deliver me:
For I do not forget thy law.
154 Plead my cause, and deliver me:
Quicken me according to thy word.
155 Salvation *is* far from the wicked:
For they seek not thy statutes.
156 Great *are* thy tender mercies, JHVH:
Quicken me according to thy judgments.
157 Many *are* my persecutors and mine enemies:
Yet do I not decline from thy testimonies.
158 I beheld the transgressors, and was grieved:
Because they kept not thy ⌜word.⌝
159 Consider how I love thy precepts:
Quicken me, JHVH, according to thy lovingkindness.
160 Thy word *is* true *from* the beginning:
And every one of thy righteous judgments *endureth* for ever.

ש SCHIN.

161 Princes have persecuted me without a cause:
But my heart standeth in awe of thy word.
162 I rejoice at thy word,
As one that findeth great spoil.
163 I hate and abhor lying:
But thy law do I love.
164 Seven times a day do I praise thee
Because of thy righteous judgments.
165 Great peace have they which love thy law:
And nothing shall offend them.
166 JHVH, I have hoped for thy salvation,
And done thy commandments.
167 My soul hath kept thy testimonies:
And I love them exceedingly.
168 I have kept thy precepts and thy testimonies:
For all my ways *are* before thee.

ת TAU.

169 Let my cry come near before thee, JHVH:
Give me understanding according to thy word.
170 Let my supplication come before thee:
Deliver me according to thy word.
171 Let my lips utter praise,
For thou hast taught me thy statutes.
172 Let my tongue speak of thy word:
For all thy commandments *are* righteousness.
173 Let thine hand help me:
For I have chosen thy precepts.
174 I have longed for thy salvation, JHVH:
And thy law *is* my delight.
175 Let my soul live, and it shall praise thee:
And let thy judgments help me.
176 I have gone astray [[like a lost sheep]]; seek thy servant:
For I do not forget thy ⌜commandments.⌝

The most elaborate, and at the same time most monotonous of the Alphabetic Pss. The 176 distichs, of which it is composed, are divided into 22 "ogdoads," and the eight distichs of each ogdoad begin with

the same letter of the Hebrew alphabet, the order of which is followed.

Delitzsch maintains, as against most moderns, that the Ps. contains a sequence of thought throughout, and the following is his summary of the contents of each ogdoad:

א Praises fidelity to God's word;
ב That word is the young man's guide;
ג A prayer for enlightenment;
ד A prayer for strength;
ה A prayer for preservation;
ו A joyful confession;
ז The sole sufficiency of God's word;
ח The Psalmist cleaves to those who love God;
ט The salutary effects of being chastened;
י The need of comfort;
כ The longing for peace;
ל The fixity of God's word;
מ Its power to give wisdom;
נ A promise to be faithful to it;
ס Hatred of apostates;
ע An appeal against oppressors;
פ A prayer for help;
צ Zeal is consuming him;
ק A prayer for release;
ר A prayer for deliverance;
ש An assertion of innocency;
ת A prayer to be remembered.

Undoubtedly these thoughts are to be found embedded in their respective ogdoads, but they do not dominate them, nor are they carried through them, and we are forced to conclude against Delitzsch that the Ps. as a whole is a collection of sayings in praise of the Law, which are unified, not by any logical sequence of thought, but only by the mood of the writer.

Who then was he? And does the Ps. give any indication of his circumstances? To answer the last question first. He has many persecutors (*v.* **157**); they persecute him wrongfully (*vv.* **84**, **86**); they never leave him alone (*v.* **98**); they have forgotten God's words (*v.* **139**); they have been too wily for him (*vv.* **85**, **110**); he is caught in their toils (*v.* **61**); therefore he is in affliction (*vv.* **50**, **67**, **71**, **75**, **107**, **153**); and that for some considerable time (*v.* **92**); his life is in danger (*v.* **109**); therefore is he in trouble and anguish (*v.* **143**); while his enemies are preparing his fate (*v.* **23**)—but see note—they are the "proud" (*v.* **21**); they deride him (*v.* **51**); they are liars and oppressors (*vv.* **69**, **78**); they are apostates (*v.* **158**) and trimmers (*v.* **113**). Against such enemies, and under such circumstances, the Psalmist supports himself on the Law, and by virtue of its promises appeals to

JHVH (whose Name he mentions 22 times) for consolation, help and deliverance.

Moreover the Psalmist seems to have been a man of some note. He speaks of bearing testimony before kings (*v.* **46**); he says that the "fearers of JHVH will be glad to see him again" (*v.* **74**); and bears himself as one not too low for princes to persecute (*v.* **161**).

The whole tone of the Ps., with its glorification of the Law, with its invective against false Israelites (Hitzig says heathen, but apparently without reason), is eloquent of a late date, and fits in with the Maccabean age. In 1 Macc. 12^{48} the capture of Jonathan at Ptolemais is described; in the next chapter, *v.* 15, Tryphon says that he has him in hold; and in *v.* 23 his murder is recorded. The length of time of his imprisonment is not given with any precision, but it was long enough apparently to allow of the composition of such a Ps. as this. Hitzig, therefore, goes so far as to suggest Jonathan as the probable author of Ps. 119. But, on the other hand, *vv.* **154**, **161**, and the references to apostates, favour a purely civil strife. It is not easy either to go with Hitzig when he says that the Ps. is *ein Spiel der Musse*—the mere diversion of a prisoner, who made the time go more quickly by writing down in an artificial form his thoughts about JHVH and His Law. That the Ps. is couched in an artificial form is admitted, but yet the tone of complaint, of anger, of devotion and loyalty is too strong to justify us in calling the Ps. a mere pastime.

The artificial character of the Ps. is seen not merely in its alphabetic character, but also in the care with which it introduces a catch-word into every distich. (Verse **22** is no exception.) This catch-word is in one of eight forms corresponding to the eight-fold form of each division of the Ps., and is in every case a homonym for the Law, under one or other of its aspects. These eight terms are as follows:

Tôrâh, *law*, in the special sense of the instruction given by JHVH to His people, originally the authoritative directions given by priests on matters of ceremonial observance, but afterwards codified under the name of Moses, and enlarged by later Novellæ, with a history in short not unlike that of the Corpus Juris Civilis and the Corpus Juris Canonici.

Pikkûdîm, *precepts*, of JHVH, as the overseer of Israel, or the instructions He had given them as His deputy, or ambassador to the nations of the world.

Êdôth, *testimonies*, a term used in the singular peculiarly of the Decalogue, but in the Ps. for JHVH'S warnings and exhortations.

Mishpâtîm, *judgments*, related to Tôrâh in its later sense, as case-law is to law in general, as leges to jus.

Mitzvâh, "a definite command imposed by authority."

Chukkîm, *statutes*, as being inscribed, as were the Decalogue and the Twelve Tables. The form used here is the favourite form in Job, Pss. and Prov., and the plural in Deuteronomy.

Dâbâr, *word*, a general term for JHVH'S communications to man. In the N.T. it is sublimated and personified as the Logos.

Imrâh, *saying*, related to d'bar as logion to logos, a poetical variant for d'bar.

The eight words above occur in every ogdoad according to H. Müller. He is so sure of the intention of the author in this respect that he substitutes any that fails for any that occur twice in the same ogdoad, and for a word which may be thought to oust the lawful claimant. The words he queries are marked with ⊢ ⊣ in the text.

To these eight are added by Kirkpatrick two others:

Derek, *way*, that is the Way marked out by JHVH for man's conduct. Cf. "The Two Ways" of the *Didache*, "the Way" as an early name for the Christian "sect," and *the Path* of Buddhism.

Orach, *path*, a poetical variant for the former. These two last are not recurring terms of the Ps. before us.

As illustrating the guess-work which must be the frequent accompaniment of attempts to explain the Psalter, it may be noted that Delitzsch holds the author for a young man, Ewald for an old man, and Kirkpatrick for one of mature age. Baethgen and Hengstenberg give it a national character, Duhm and Hitzig an individual; while Olshausen occupies the safe middle position which makes it a national Ps. influenced by the circumstances of the individual who composed it. Some trace a sequence of thought, but most deny that any exists. According to one account the whole Ps. was meant to be a eulogy of the Law to be learned by heart. According to another it was a human document.

On the Ps. as a whole, lastly, two very opposite verdicts may be put side by side, by way of illustrating the tendency of the human eye to see what it brings the power of seeing. Dr Liddon says that the 119th Ps. displays "the paradox of seeming simplicity overlying fathomless depth....It is infinitely varied in its expressions, yet incessantly one in its direction; its variations are so delicate as to be almost imperceptible, its unity so emphatic as to be inexorably stamped upon its every line." (*The Priest in his Inner Life*, p. 46.)

On the other hand, Duhm is equally explicit:

"What purpose the author had in his eye in the composition of these 176 verses I do not know. In any case is this 'Psalm' the emptiest production which ever blackened paper. If only the author had given us something out of the much-lauded results of his study! Even from the literary point of view it would be difficult to point to any piece which is the equal of this Psalm for clumsiness and poverty of thought. The author may, as Dr Müller says, have been an excellent schoolmaster, but it was not excellent of him to turn author, and *v.* 99*a* may well have been more suitable in the mouth of one of his scholars than in his own. Still, *vv.* 62, 147f., 164 are not without their value for the history of the scribes; even for the psychology of the Book-religion may much be taken directly or indirectly from this Ps."

The just judgment probably lies half-way between that of Liddon and that of Duhm.

As an illustration of the artificial character of Jewish exegesis of the

Law may be mentioned the saying that God gave Moses 613 Commandments—365 *negative*, according to the days of the year, and 248 *positive*, according to the number of the members of the human body. Ps. 15 reduced these to 11; Is. 33^{15} makes them 6; Micah 6^{8} reduces them to 3; Amos 5^{4} (or Hab. 2^{4}) to 1 final precept only.

1–8. In *v.* **1** *perfect in the way* = integer vitæ. *To seek* JHVH here is to enquire into His will, not to visit His Temple as in 24^{6}, 27^{4}. In **3** *in his word* for *in his way* (Müller). In **6** *not ashamed*, lô êbôsh, means he will not fail to reach his goal, whatever it may be. The Hebrew word occurs in Ish-bosheth = man of shame. In **8** imrah for dâbâr (Müller).

9–16. The question in **9** *a* is answered in **9** *b*. In **9** *b* omit *thereto according* of R.V. by reading bidbârechâ for kidbârechâ with LXX.

In **14** read m'al for k'al. In **16** tôrâh for chukkôth.

17–24. *The wondrous things*, *v.* **18**, are the hidden meanings, the mystical interpretations of the Law. Thirty-two rules of interpretation were devised for the proper interpretation of the Law. Later Judaism discovered a fourfold meaning in Scripture, of which the word PaRaDiSe contains the memoria technica in its consonants.

These were: P'shat = the literal meaning.
Remez = the meaning put in.
D'rûsh = that deduced by investigation.
Sôd = the theosophic meaning.

These passed over into patristic exegesis, and are applied without reserve in Neale and Littledale's Commentary on the Pss.

19 = 39^{12}. What the stranger was among the Israelites, a person on sufferance, and imperfectly acquainted with the laws, so is man on earth; therefore, lest in ignorance he break God's laws, he prays (**19** *b*) that God will reveal His commandments. In **21** transfer, with LXX, *cursed are they*, to the second clause. Replace it in **22** by imrâh (Müller). In **23** Duhm omits bî, *against me*, and so gets the sense of Ecclus. 11^{1}: wisdom sets a man among princes. As the princes of His people delight to sit and discuss the Law, so are JHVH's testimonies the delight of the Psalmist also. Complete **24** *b* as above (after LXX) by inserting pikûddîm, which otherwise fails in the ogdoad.

25–32. Verse **25** implies that the Psalmist is at the point to die. In **26** darkai, *ways*, is a general term = fate, or doings, or circumstances. Cf. 37^{5}. Whether he refers to the past, present, or future the Psalmist does not make clear. In **28** read pikûddîm for dâbâr (or else in **25**) (Müller). In **29** *the way of lying* is that of apostasy from the Law. In **30** Duhm and Baethgen follow Zenner in reading ivvîthî (132^{13}) for shivvîthî. But perhaps l'negdî (16^{6}) has dropped out. Verse **31** = *v.* **6**. In **32** *b* *the enlarged heart* = one freed from its anxieties (25^{17}, Is. 60^{5}), or increased wisdom, as in 1 Kings 4^{29}.

33–40. In **33** *b* êkeb (an adverb from âkêb, *a heel*, whence the derivative meaning of *follow*, and so what follows, as *reward*, *end*, *insidiousness*—cf. the Biblical explanation of yaakôb, Jacob) may mean here *reward*, or *to the end* = thoroughly. If the former, then the

Psalmist says that virtue is its own reward. But cf. *v.* 112. Verse 36 sets out the eternal antithesis, "the flesh lusteth against the spirit." In 37 vanity is all that is not according to God's will, *e.g.* idolatry or covetousness. The two are combined in Col. 3^5 and perhaps in Ps. 24^4. In 37 *b* read *word* for *ways* (Müller). In 38 *b* follow the LXX (as above), which gives the best sense. *The reproach* in 39 is that which always cuts deepest into the heart of the pious: "He trusted in God; let Him deliver him." The pious man can neither justify his faith nor surrender it. He would gladly be spared the scorn of the ungodly, since he has no reply, and he prays, therefore, *take away my reproach* = lead me not into temptation.

41–48. The Psalmist is confident that he will have an answer to his calumniators, if only JHVH will deliver him. Without that he must be dumb. In 43 the ad m'ôd, *utterly* (and in *v.* 8), must be omitted and transferred to 42 *b*. The remaining verses of this ogdoad outline the argument that it is to JHVH's honour and interest to deliver the Psalmist because of the faithful obedience he will then be able to render to the Law. It is a pious bargain which he would strike. If JHVH will set him at liberty, he will cause His law to be extolled. The cohortative meaning should be preserved in 42, 44, 45, 46. In 48 *I will lift up my hands* is a formula of prayer. Ambabus quasi manibus excipiam et avide complectar praecepta tua (Rosenmüller). *Which I have loved* is by an error repeated from 47 *b*.

49–56. *Law* occurs three times here, in 51, 53, and 55, while mitzvâh and êdôth are wanting. *The proud* = those worldly notables, whether heathen or apostate Jews, who scoff at the *chasîdîm*. The judgments of old (*v.* 52) are "the valid, verified decisions" of JHVH which have come down from the days of Moses. In 53 the apostate Israelites are the subject.

The earth hath JHVH given to the children of men (115^{16}), but yet it is His (24^1). On it man has no abiding place (1 Chron. 29^{15}), his long home (Ecclus. 12^5) is elsewhere. On earth man is a pilgrim and a stranger (*v.* 19, Gen. 47^9, 1 Pet. 2^{11}, Ps. 39^{12}). In 56 we must (after *v.* 57) either interpret "JHVH is my portion because, &c.," or "My portion has been this, viz., that I have kept Thy precepts." Both are permissible, and both belong to the thought of Jewish piety. (For the construction cf. Rev. 2^6.)

57–64. In 57 *I say* (ek'râ is inserted in 18^2 just as âmartî is here) should be taken, after the analogy of *vv.* 4, 5, 9, 60, with the first clause: "JHVH is my portion, I say, in the sense that I keep His words." A vocative is concealed in the *JHVH*. 58. *Entreated the favour:* cf. the Latin caput mulcere. 61 = 18^5. Not imprisonment but ambush is referred to, not vincula but laquei. Cf. *v.* 110.

64 *a* = 33^5.

65–72. Tôb, *good*, is the first word of 65, 66, and should be omitted in 66 with Wellhausen as a scribe's error. What the Psalmist means is that his faith in JHVH's lovingkindness and truth has never failed him, but he has found it difficult to understand JHVH's ways

with him; therefore he prays for judgment and understanding. The Psalmist's judgment on pain is that of modern science, "This hideous hatred and strife, this wholesale famine and death, furnish the indispensable conditions for the evolution of higher and higher types of life"; and of modern poetry:

> Put pain from out the world, what room were left
> For thanks to God, for love to man?

Jerome renders **68** tersely *bonus es et beneficus*. The lie, or calumny, of **69** is as a daub concealing and disfiguring the truth. Those who so slander the Psalmist are spiritually stupid. Their heart is as unreceptive as fat. That fatness and stupidity go together is rooted in popular feeling. The Psalmist, on the contrary, is open to learn, and he has learned in sorrow's school, and found the preciousness of JHVH's Law.

Law and *statutes* occur twice each in this ogdoad; *judgments* and *testimonies* fail.

73–80. **73** *a* = Job 10^8. **74** = **63**. The *faithfully* of **75** has for its antithesis the *wrongfully* of **78**. The juxtaposition of the two is closer in **86**. But it is possible that sheker, *falsely*, in **78**, is a gloss derived from **86**. **79** *b* may be either a wish or a coordinate subject to **79** *a*—either *May they know Thy testimonies* or *May those turn to me who fear Thee, and who know Thy testimonies*; cf. **63** and **125**.

81–88. **83** *a* is a concessive sentence, as in 27^{10}, Is. 54^{10}. Though my body be so emaciated with misery that it becomes like a bottle in the smoke, wrinkled and dry, yet, &c. So Rosenmüller. The use of smoking the wine-cask or leather bottle was common in antiquity.

> Accipit ætatem quisquis ab igne cadus.
> Martial, *Ep.* x. 36.
>
> Prodit fumoso condita vina cado.
> Ovid, *Fast.* v. 517.

And Horace urges Mæcenas on the kalends of March to take out the cork:

> Amphoræ fumum bibere institutæ
> Consule Tullo. *Carm.* iii. 8.

Duhm, however, thinks that the reference in the Ps. is to an unused bottle hanging up in the roof of a room which has no chimney, and getting dry and dirty. Delitzsch, too, fails to see that the custom of mellowing wine by smoke elucidates the Ps. at all. Hitzig sees the point of the comparison in the neglect to which the Psalmist is subject. He is put on one side and forgotten like a disused wine-skin, and with similar results. He has become dried up and ready to perish.

The subject in **85** *a* is *the proud*. In **87** Bickell omits *on earth* as tasteless. It may, however, be in antithesis to *in heaven* of **89**.

89–96. This ogdoad carries out its leading thought more thoroughly than others. The fixity of JHVH's will is contrasted with the transitoriness of man's life. Pulvis et umbra sumus. We walk in a shadow, and

grope for Reality. That Reality is God, and God is good. "Omne ens est bonum" was a truth of religion long before it became a postulate of philosophy. The Psalmist's faith finds its counterpart in modern psychology:

"Courage is glorious because it involves a conquest over our own conscious shrinking in the presence of danger. Who fears not knows not conscious courage. Endurance is noble, because it includes a voluntary defeat of our own unwillingness to endure. And, in general, every form of more complex rational life means a triumph over ourselves whereby alone we win ourselves. Whoever has not faced problems as problems, mysteries as mysteries, defeats as defeats, knows not what that completer possession of his own life means which is the outcome and also the present experience of triumph in the midst of finitude and disaster. For in the victorious warfare with finitude consists the perfection of the spirit." (Royce, *The World and the Individual*, p. 381.)

The truth of JHVH being a fixed rock in the sea of change is the Psalmist's stay. All things serve Him by His ordinance; His law is like its author, constant. But for this to hold by he would have perished in his affliction.

There was once a man who pledged his dearest faith to a maiden, beautiful and true. For a time all passed pleasantly, and the maiden lived in happiness. But then the man was called from her side. He left her; long she waited, but he did not return. Friends pitied her and rivals mocked her. Tauntingly they pointed at her and said, "He has left thee, he will never come back." The maiden sought her chamber, and read in secret the letters which her lover had written to her, the letters in which he promised to be ever faithful, ever true. Weeping she read them, but they brought comfort to her heart; she dried her eyes, and doubted not. A joyous day dawned for her; the man she loved returned, and when he learned that others had doubted, and asked how she had preserved her faith, she showed his letters to him, declaring her eternal trust.

96. All things when they come to perfection decay and give place to something higher. JHVH's commandment alone knows no such limiting law.

96*a*. "Life is the product and accompaniment of change, and the self-same power that tears the flank of the hills to pieces is the mainspring of the animal and vegetable worlds. Still, there is something chilling in the irresistible and remorseless character of those infinitesimal forces whose integration through the ages pulls down even the Matterhorn." (Tyndall, *Hours of Exercise in the Alps*, ch. 24.)

96*b*. "Waves may change to ripples, and ripples to waves—magnitude may be substituted for number, and number for magnitude—asteroids may aggregate to suns, suns may invest their energy in floræ and faunæ, and floræ and faunæ may melt in air—the flux of power is eternally the same. It rolls in music through the ages, while the manifestations of physical life, as well as the display of physical phenomena, are but the modulations of its rhythm." (Ibid., *Heat a mode*

of Motion, Lect. 17.) But a Lucretian materialism does not satisfy the soul. The Jewish Psalmist and the Christian thinker are alike. The one affirms that God's commandment is exceeding broad, not limited by space or time, and the other that "the idea of phenomenon or appearance, in order to be intelligible, must presuppose not only a being or thing which appears, but also, and quite as indispensably, a second being by whom this appearance is perceived." (Lotze, *Microcosmus*, Eng. trans., II. p. 160.) Every phenomenon implies a reality. Religion calls that Reality God.

97–104. The Psalmist speaks as an Evangelical who knows his Bible and is taught directly from it, and so is in a position to pass judgment on Broad Churchmen. He is a controversialist, and so has enemies; he is wiser than they. He lived in an age which had *doctores publici*; he has more understanding than they. He has kept JHVH'S precepts, and therefore he understood more than the z'kênîm, *the elders*, the gerousia, who were the heads in Church and State. This is the voice of the pious layman in every age; he never forgets the promise that "all thy people shall be taught of God," and puts personal knowledge above mere official precepts. As Dr Salmon said to the class he was lecturing to: "If you give no heed to theological study, the mere fact of your ordination will not entitle you to claim deference for your opinion from members of your congregation, among whom you may easily find some better informed than yourself." (*Infallibility of the Church*, p. 50.) As Luther said: "Antiquity is no help against stupidity, when it does not accord with the commandments of God."

105–112. *Law* and *judgments* occur twice each; *oracle* and *commandment* fail. "The commandment is a lamp; and the law is light" (Prov. 6^{23}).

God's cabinet of revealed counsel 'tis:
Where weal and woe
Are ordered so

That every man may know what shall be his;
Unless his own mistake
False application make.

It is the Index to Eternitie,
He cannot miss
Of endless bliss

That takes this chart to steer his voyage by;
Nor can he be mistook
That speaketh by this Book. George Herbert.

113–120. *Statutes* comes twice while *precepts* is wanting.

113. *Doubtful-minded men* = 1 Kings 18^{21}. Half-hearted men, "moderates," as the vulgar describe them, men who halted between the worship of Zeus and that of JHVH, Sadducean opportunists, and political time-servers, devoid of all patriotism which could base itself on the ancestral religion of the Jewish people. The Law of JHVH claimed an individual allegiance. No man can serve two masters, when one of them is God. He who in later days said "Jesus is God" could not

burn incense as confession that Augustus was divine. *Depart from me, ye evil-doers*, is an echo of the anathema which it was the business of the "ancients" (*v.* **100**) to pronounce against every member of the Synagogue who disgraced his religion.

The last three verses (**118–120**) describe the Psalmist's belief in the impotence of evil; it is permitted for a time, but in the long run all that is *false* will be brought to nought. As Matthew Arnold said in a similar strain of thought: "The line of Jesus perpetually tends to establish itself, independently of our wishes, and whether we will or not." *Comment on Christmas.*

It is this goodness of JHVH which the Psalmist fears (*v.* **120**). Evil may be overcome, bribed, hoodwinked, but goodness is proof against all. It is as a fate, to which men must bend, or it will break them.

121–128. In **122** read d'bâr'châ for ab'd'châ, *thy word* for *thy servant*; otherwise this would be the one verse which did not contain one of the key-words. The *therefore* in *vv.* **127**, **128** has no sense. Hupfeld assigns it a purely acrostic meaning, on which Duhm remarks that this is to make the Psalmist write twaddle. So conservative a commentator as Kirkpatrick declares the text of **128** to be "almost certainly corrupt." Kol, *all*, has been repeated in error after *precepts*, and ousted a kî, *for*, before *I hate*. Translate therefore,

> All Thy precepts do I keep,
> For the way of falsehood do I hate.

129–136. The wonders of JHVH's self-testimony strike the Psalmist with a sense of awe, therefore does he keep what they impose. Miracle was his native element, as in some sense it is of all religion. But whether the miraculous is in the past or the present is a point of the first importance. "Directly a religion forms for itself a canon of inspired writings, far-reaching consequences follow. Religion becomes more concrete and more definite, but also harder and stiffer. The bed in which it flows becomes narrower, but it saves it from overflowing. The history of religion falls into two sections, one dealing with the inspired Past, be it near or distant, and one with the Present, abandoned as it is by the Spirit—the creative age, and that of the Epigoni." (Bousset, *Die Religion des Judenthums*, p. 128.) The Psalmist lived in the latter. The wonders he hymned were recorded in the Law; and yet his Religion was too strong for his Theology. He looked for a present intervention of JHVH, and that, if it happened, would be a miracle. But Religion is never tied to Logic, else it would cease to be Religion.

The word nâtzar in **129** *b* is almost a technical term of scribism, and occurs ten times in this Ps. in the sense of *guard with fidelity*.

In **130** commentators cannot agree whether pêthach, *entrance*, or pĕthach, *door*, is the proper reading. Delitzsch and Duhm declare for the former, Baethgen for the latter. As the Hebrew loves the concrete Baethgen's conclusion is the better. The sense is much the same in either case. The inner light is a revelation from God. All religion is

a revelation. All latitudinarian conceptions of religion have been infertile because they neglected this fundamental fact. "Nulla fides si non primum Deus ipse loquitur. Nullaque verba Dei nisi quae in penetralibus audit ipsa fides." "Thou wouldst not seek Me hadst thou not already found Me" is Pascal's profound way of putting the Psalmist's thought. The *simple* who are the recipients are the open-minded, the children of Mt. 18^3.

132 *b*. *As Thou usest to do* (R.V.) hardly expresses the Hebrew k'mishpât. It is meet and right that JHVH should show grace to those who love Him—"fas est," "wie es billig ist." The *iniquity* of **133** *b* is specially apostasy. **136** = Lam. 3^{48}.

137–144. *Testimonies* occurs twice, and *statutes* fails. **137**. When the centurion Phocas rose against the Emperor Maurice he despatched the ministers of death to Chalcedon: "they dragged the Emperor from his sanctuary; and the five sons of Maurice were successively murdered before the eyes of their agonising parent. At each stroke which he felt in his heart, he found strength to rehearse a pious ejaculation: 'Thou art just, O Lord! and Thy judgments are righteous.'" (Gibbon, *Decline and Fall*, ch. 46.)

138. The same two attributes characterise Messiah in Is. 11^5.

139 = 69^9; **140** = 12^6.

141. The LXX render tzâîr, *small*, by neôteros, *young*, which would form an antithesis to the elders of *v.* **100**. But "*parvus*, non ætatem, sed conditionem hic indicat, ut Judg. 6^{15}" (Rosenmüller).

Verse **142** reminds us of Dr Salmon's dictum that "we may talk about the right of private judgment, or the duty of private judgment, but a more important thing to insist on is the *necessity* of private judgment." The Psalmist is unable to escape from this necessity. He surveys JHVH's righteousness as delineated in the Law and affirms that it corresponds to ideal righteousness. He takes the Law, and says it is true. What is his canon? His own inner light. Verse **142** proceeds from an act of private judgment.

143–152. *Testimonies* occurs twice, *precepts* is wanting.

145 has for foil **113**. The expression in **148** is peculiar, and Baethgen interprets it to mean that the writer is a Levite who rises to meditate before his night-watch is due. But this is far-fetched. Better, with Rosenmüller, to say, "my eyes awake before the night-watches depart." Cf. 63^6. The juxtaposition of **151** *a* and **150** *a* has a beauty of its own. **152** is a guarantee against apostasy.

153–160. Imrâh, *word*, occurs both in **154** and **158**; in one of them *commandment* should be read.

An importunate appeal for an advocate (cf. 109^{31}) to take his part against the legal oppression of the Psalmist's foes. They are traitors (*v.* **158**) to the covenant, and the sight of them moves sorrow more than anger. Yet, as always, the Psalmist's conviction of the truth being on his side sustains him. Salvation is promised in the Law; he has kept the Law; the Law is truth. Therefore salvation must be his, and it must be far from the wicked, double-minded Sadducees.

161–168. *Law* in **163** and **165**, once instead of *precepts*. The princes are the rulers of the Sadducean party. The *seven times a day* of **164** may be taken literally, or it may be a synonym for *always*, in the sense of "pray without ceasing."

169–176. *Commandments* in **172** and **176**, once instead of *testimonies*. *Like a lost sheep* in **176** is probably a gloss, as it overloads the verse.

THE SONGS OF ASCENTS.

No agreement has yet been arrived at as to the precise meaning of this title to Pss. 120–134. It has been taken to mean:

(1) Songs sung when the Israelites were returning from Babylon to Jerusalem, going up to the Holy City; the plural *ascents* being used because there were two of them, one in B.C. 536 and another in B.C. 458. But Pss. 122 and 134 presume the existence of the Temple and its services, and therefore negative this explanation.

(2) Others refer it to the yearly pilgrimages to Jerusalem on the three great feasts. It would not be necessary, of course, that each Ps. should have been composed originally for this purpose, any more than each Ps. of the Hallel (113–118) was, but merely that these Pss. were selected for that purpose, and so were given the heading of "Pilgrim Psalms," a heading which was then cut up and given to each Ps. individually. But it is to be wished that some evidence were forthcoming that the Jews of the Diaspora were in the habit of singing Pss. on the road to Jerusalem. Then this, which is the most generally received explanation, would be much better grounded than it is at present. Even if with Wellhausen we read m'âlôth (84[5]), *in whose heart are pilgrimages*, and treat 119[54] as an allusive reference to the custom, we are still at a loss for a sufficient reason for the selection of special Pss. for such a purpose.

(3) The explanation that the "ascent" is musical and not local, that the word stands for something sung "elatâ sublimique voce," is a suggestion of despair. Similarly, the explanation started by Gesenius that we have here a poetical *climax*, as in Greek rhetoric, is rightly rejected by Rosenmüller. We may also dismiss as ungrounded the conjecture that the Pss. were sung as "stations" on the 15 steps which led from the Court of the Men to the Court of the Women.

(4) The analogy of the Hallel, of Pss. 24, 118, and others, would favour an explanation not unlike that of (2) above. It may be suggested that the Temple-service did not always begin in the courts of the Temple itself, but that processions were as popular in Jerusalem as in London. On great festivals it is not unusual to add a procession to a Christian service, not merely from blind obedience to custom, but also from a desire to express in more moving fashion the more lively feelings of the worshipper. As the same feelings of human nature produce the same effects in the same circumstances, it is no very hazardous conjecture that a procession was part of the ceremonial of the three great

feasts among the Jews, as it is nowadays at Christmas, Easter or Pentecost. We have only to assume that a procession in which many pilgrims would take part started from the bottom of Mount Moriah and ascended to the Temple and its plateau, to have a simple and natural explanation both of the title *Pilgerlied* and *Song of Ascent.*

PSALM CXX.

A Song of degrees.

1 In my distress I cry unto JHVH,
  And he hears me.
2 Deliver my soul, JHVH, from lying lips,
  And from a deceitful tongue.
3 What shall be given unto thee? or what shall be done
    unto thee,
  Thou false tongue?
4 Sharp arrows of the mighty,
  With coals of juniper.
5 Woe is me, that I sojourn in Mesech,
  That I dwell in the tents of Kedar!
6 My soul hath long dwelt
  With him that hateth peace.
7 ⌜I *am for* peace:
  But when I speak, they *are* for war.⌝

No mark of time is given by this Ps. and nothing to mark it specially suitable for a feast-day—at least in what may be supposed to be its original form. At the end of *v.* 4 the flow of feeling and thought runs into another channel. In the earlier verses the Ps. condemns a domestic tyrant, one who had brought on the Psalmist a judicial wrong; in the later it sounds as if the hand of a pious pilgrim had been at work to fit the Ps. for his own circumstances. This hypothesis saves us from following the commentators on *v.* 5, nearly all of whom take Kedar and Mesech figuratively, a course for which there is not the least reason. According to Cheyne (*Ency. Bib.* 2[2653]) the true reading is *Kedar and Cusham*, and the reference is to the North Arabian tribes. Baethgen, Duhm and others are led to this false mode of interpretation by the contradiction between the first half of the Ps. and the second, a contradiction which disappears when the second half is seen to be a liturgical addition for the use of the pilgrims.

1–4. The Psalmist says that when he is oppressed by his enemy he turns to JHVH for support, and, confident in that support, he knows

that the perjurer (who has lightly said, "God do so to me and more also") shall find more than he expected. His tongue had been a poisoned arrow, and by the enemies' arrow should he fall. He had done his best to destroy the Psalmist's home; his own should be burned down with blazing genista. Cf. Jer. 9^7, *Their tongue is a deadly arrow*; and Is. 50^{11}, *Behold all ye that kindle a fire, that gird yourselves about with firebrands: walk ye in the flame of your fire.*

5–7. Here the situation is altered. It is no longer a home tyrant that is the enemy, but the Gentile people in the midst of whom the pilgrim lived. They were hostile. We are not told why. But we know that within the circle of the Roman Empire the Jew aroused a strong dislike of himself by the obstinacy with which he maintained a wall of separation between his nation and all others. Tacitus says, "Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium" (*Hist.* 5^5), and Juvenal satirises them:

> Non monstrare vias eadem nisi sacra colenti,
> Quæsitum ad fontem solos deducere verpos.
> *Sat.* XIV. 103, 104.

In Alexandria the Jews, in spite of their vast numbers, were the favourite butt of the quick-witted journalists of the day. It was these who gave currency to the story that the Jews of the Exodus were expelled lepers; that their name was derived from Mount Ida; that they worshipped Bacchus, or an ass's head, or paid divine honour to swine; that their fasts were a memorial of their starvation in the wilderness, and their unleavened bread of the corn they stole at the Exodus; or that they offered a Greek once a year in sacrifice. These slanders enable us to understand the dislike which the Jew caused, a dislike which was kept within bounds by the policy of the Roman Emperors, but was free to express itself in countries which knew nothing of the cosmopolitan tolerance of the Empire. Our Psalmist laments the quarrelsomeness of Kedar and Mesech, and describes himself as not one of those who stirred up strife. When he spoke of peace—so the text should probably run—they made themselves ready for a quarrel.

PSALM CXXI.

A Song of degrees.

1 I [[will]] lift up mine eyes unto the hills:
From whence cometh my help?
2 My help *cometh* from JHVH,
Which made heaven and earth.
3 He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.

4 Behold, he that keepeth Israel
Shall neither slumber nor sleep.
5 JHVH *is* thy keeper:
JHVH *is* thy shade upon thy right hand.
6 The sun shall not smite thee by day,
Nor the moon by night.
7 JHVH shall preserve thee from all evil:
He shall preserve thy soul.
8 JHVH shall preserve thy going out and thy coming in
From this time forth, and even for evermore.

This Ps. is interesting on two accounts. First, as showing the process by which a Ps. composed by an individual for his own satisfaction was adopted by the community, and fitted with a new point. Secondly, as illustrating the comparative purity of Jewish religion when face to face with evil. The writer was not necessarily in view of the Temple-height—Duhm suggests the low-lying ground of the Philistine territory—any more than Daniel was when he prayed towards Jerusalem (6^{10}). But he shared the belief of every pious Jew that Zion was the place whence came JHVH's helping power, and thither his thoughts would turn naturally when he prayed. That power was of itself sufficient against all evil influences, such as those of evil spirits. Against these he seems to know nothing of magic, of amulets and incantations, and of other superstitious means by which men sought to ward off the evil power of the shêdim. The Talmud offers numerous illustrations of the devices by which it was sought to avert the sinister action of evil spirits. Of course those which worked at night were the more dangerous, and special care was to be taken not to sleep alone in a house, not to salute anybody in the dark (because he might be a demon), not to go near trees, gardens, vineyards, or ruined and desolate houses, or dirty places especially. Fortunately demons had no "power over that which had been counted, measured, tied up and sealed; they could be conquered by the 'Ineffable Name'; and they might be banished by the use of certain formulas, which, when written and worn, served as amulets." From all this whole circle of ideas the Psalmist was free, more free indeed than the author of Ps. 91. He believes in the malignant influence of sun and moon, but he is sure that JHVH by Himself, and not through any intermediary, is the keeper of every Israelite. His monotheistic faith almost unconsciously preserved him from that trust in magic, in spirits, in incantations, which gave birth to the monstrous forms of Gnostic and Mediæval ghost- and devil-worship.

The poet lifts up his eyes to "the mountains of Israel" towards which Ezekiel (6^2) set his face from the plain of Mesopotamia. Cf. Pss. 48^1, 87^1, 125^2, 133^3. Rhetorically, he asserts his faith in the form

of question and answer, that JHVH is the creator of heaven and earth. As JHVH the covenant-God, He will help, as creator He can. The clause **4** *b*, "shall neither slumber nor sleep," recurs in Is. 5^{27}, where it is referred to the Assyrian, but is, according to Marti, a marginal gloss inserted in the text. In **5** *b* *JHVH is thy shade* could be used only in a climate where the sun was oppressive. The image is a favourite one with Isaiah, *e.g.* 32^{2}, 49^{2}. *Shadow* has in the Bible two other figurative meanings; it stands for what is transitory, like man's life, and for what is unsubstantial, as the old Law was in comparison with the new. Those under JHVH's shadow were free from sunstroke, lunacy, fever, pestilence, or other ills due to sun or moon, indeed from *all* evil of all sorts, and at all times. From the Israelite's *going out* to his work in the morning down to his *coming in* from it at night he should be kept by JHVH.

The address to the second person which runs through *vv.* **3–8** is a rhetorical figure by which the higher self—the Self within the self—is made to address the lower.

> Then of the THEE IN ME who works behind
> The Veil, I lifted up my hands to find
> A Lamp amid the Darkness; and I heard
> As from Without—"THE ME WITHIN THEE BLIND."

That is the last word of Pantheism. *He that keepeth Israel shall neither slumber nor sleep* is the lofty confidence of Monotheism.

PSALM CXXII.

A Song of degrees: of David.

1 I was glad when they said unto me,
"Let us go into the house of JHVH."
2 Our feet have stood within thy gates,
O Jerusalem.
3 Jerusalem is builded
As a city ⊦where all are one⊣ together:
4 Whither the tribes go up, the tribes of JHVH,
⊦For it is a law unto⊣ Israel,
To give thanks [there] unto the name of JHVH.
5 For there are set thrones of judgment,
The thrones of the house of David.
6 Pray for the peace of Jerusalem:
⊦May thy tabernacles be secure.⊣
7 Peace be within thy walls:
Prosperity within thy palaces.

8 For my brethren and companions' sakes,
I will now say, "Peace *be* within thee."
9 Because of the house of JHVH our God
I will seek thy good.

The first Ps. of which the subject is conditioned by a pilgrimage. It is a return from a pilgrimage, however, that calls it forth, and not the pilgrimage proper. The beauty and delicacy of its spirit are patent to all. If it be true that religion is the soul of a people, then we cease to wonder at the indestructibility of the Jews. To the writer of this Ps. patriotism was an essential factor of religion. His fellows might be dispersed abroad in all lands, but they were bound together in the same bundle of life by common traditions, by their Law, and by the ties which knit them to Jerusalem—mother Zion, as another Psalmist (87[5]) lovingly calls her—ties light as air but strong as iron, because forged out of man's most undying forces, his affections. Affection for Zion, and the feeling of unity were reinforced strongly by periodical pilgrimages to the metropolis of Judaism, the city of David and Solomon and Isaiah.

Looking back on his visit the writer recalls the joy he felt when his companions in the foreign city proposed a pilgrimage. Now the visit is over its memory remains. The after-glow perhaps of memory is fairer than the reality was. The vulgar details are forgotten. Imagination has clothed the city in celestial light. The Jerusalem is not that of "O Hierosolyma restituta," but of a city which is the meeting-point of all Jews, just as Rome is for Roman Catholics to-day. As the Pope holds them together so did Jerusalem and its law-givers hold the Jews. There the Diaspora were all at one together; there the Church found its unity. For it was a law in Israel that the tribes should go up three times a year to appear before JHVH (Ex. 23[17], 34[23], Deut. 16[16]). True, it was no longer possible to carry this law out in its rigour; but all the greater was the joy when it was. What is rare is more precious. Moreover, on the principle *omne ignotum pro magnifico*, those who saw the thrones of David least often were most impressed by their dignity. The powers of the Sanhedrin and the Bêth-din were the lineal descendants of David's judicial authority. The scribes too sat in Moses' seat.

What then could any pious Israelite do save pray for his mother city, for it was the symbol of his country's past and future greatness? Might she enjoy health and wealth! Might her tabernacles be sure; peace be her sentinels without and prosperity her guest within! We, thy sons, as we depart salute thee, Shâlôm! So said the Psalmist in the name of his fellow-pilgrims, and as he looks back on Zion's walls and battlements he says, "Good-bye, may God bless thee, O house of JHVH, our God."

In 3*b* Duhm is to be followed in rejecting the reference of R.V. to

the walls as well and truly laid, and in rendering instead a reference to national unity.

In 4 *b–c* the *testimony*, or law to Israel, is that it should praise JHVH in Jerusalem. Shâm, *there*, *i.e.* in Jerusalem, has been omitted by mistake, caused perhaps by the proximity of l'shêm, *to the name*. Ewald reads 6 *b* : *May thy tabernacles be secure*, by a slight change in the text.

PSALM CXXIII.

A Song of degrees.

1 Unto thee lift I up mine eyes,
O thou that dwellest in the heavens.
2 Behold, as the eyes of servants *look* unto the hand of their masters,
As the eyes of a maiden unto the hand of her mistress:
So our eyes *wait* upon JHVH our God,
Until that he have mercy upon us.
3 Have mercy upon us, JHVH, have mercy upon us:
For we are exceedingly filled with contempt.
4 Our soul is exceedingly filled
With the scorning of those that are at ease,
And with the contempt of the proud.

A Ps. which has been pithily described as an "oculus sperans." A modest little poem, but perfect in its way, giving one clear picture and a prayer full of repose. (Duhm.) If its day of grace be not directly and explicitly the day of fulfilment of eschatological hope, it, at all events, is a link in the chain of hope which ended in "the day of JHVH." It is not too much to say that a belief, or at least a hope, in the Kingdom of God is a necessary consequence of such a religion as that represented uniformly in the Psalter. Whatever differences of outlook are depicted in it, one note is never failing, the note of trust in the final triumph of the cause of JHVH's servants. The form, and time, and place of that triumph are uncertain, but that it will come is never a matter for doubt. But such a triumph is what is meant by the day of the Lord, or by the Kingdom of God. The Christian hope may move on a higher plane, but it is substantially identical with that of the Psalter.

Not only to the Psalter, nor even to Israel is the attitude of this Ps. peculiar. It is in truth the constant attitude of humanity. All scientific investigation, all study of psychology, every work of art, all moral endeavour, the whole world of philanthropic activity, is each but a mute appeal to God to be pleased to reveal Himself, and in

revealing Himself to exalt the humble and meek, and to put down the mighty from their seat. The present century is specially an age of expectancy; it is on tip-toe scanning eagerly the horizon whence is to come, it is felt, some fresh revelation of Nature, and, therefore, of Nature's God. It is an age too in which the pious and enthusiastic are as impatient of those who are terribly at ease in Zion, as of the rich and sensual who show their contempt for the poor, the "lower classes," the meek and quiet, and for all who do not fall down and worship the golden image they have set up.

PSALM CXXIV.

A Song of degrees: of David.

1 If *it had not been* JHVH who was on our side,
Let Israel say:
2 If *it had not been* JHVH who was on our side,
When men rose up against us:
3 Then they had swallowed us up alive,
When their wrath was kindled against us:
4 Then the waters had overwhelmed us,
The stream had gone over our soul:
5 [[Then the proud waters had gone over our soul.]]
6 Blessed *be* JHVH,
Who hath not given us *as* a prey to their teeth.
7 Our soul is escaped as a bird out of the snare of the fowlers:
The snare is broken, and we are escaped.
8 Our help *is* in the name of JHVH,
Who made heaven and earth.

A simple and spirited Ps. of which the occasion is no longer recoverable. The Babylonian Captivity is favoured by Baethgen; the days of Nehemiah and Sanballat by Kirkpatrick; while Duhm refers it to the siege of Jerusalem by Antiochus Sidetes in the year circa B.C. 134.

"In the first year of John Hyrcanus, B.C. 135–134, he invaded Judæa, devastated the whole country, and finally laid siege to Hyrcanus in his capital Jerusalem. He surrounded the whole city with a rampart and a trench, and cut off the besieged from all egress from the city. Hyrcanus on his part sought to harass the besiegers by sallies. In order to make the victuals last longer, he sent the non-combatants out of the city. But Antiochus would not let them pass, and drove them back again; so that they were obliged to roam about between the circle of the besiegers and the city, and many of them perished of hunger. It

was not till the Feast of Tabernacles that Hyrcanus received them again into the city." Finally, negotiations were opened, and Hyrcanus submitted to hard conditions. See Schürer, I. 1, 8.

If this be a correct guess at the occasion, then the Ps. illustrates once more the divergent view-points of religion and common-sense. The latter would say that Hyrcanus extricated himself with adroitness from a very difficult position; the former says that it was by the help of JHVH who made heaven and earth. The one walks by sight, and the other by faith. Though reason may know how to find a formula which shall cover both view-points, yet the difference of spiritual attitude is the cause of the perennial conflict between science and religion, the world and the Church, the life of this side and the life of that side.

The debt which the world owes to such men as our Psalmist lies precisely in the clear emphasis laid by them on personal religion as the light of life. "Henceforth Israel transferred to the Eternal all his obligations. Instead of saying, 'Whoso keepeth the commandment, keepeth his own soul,' he rather said, 'My soul, wait thou still upon *God*, for of Him cometh my salvation!' Instead of saying, 'Bind them (the laws of righteousness) continually upon thine heart, and tie them about thy neck!' he rather said, 'Have I not remembered *Thee* on my bed, and thought upon *Thee* when I was waking?' The obligation of a grateful and devout self-surrender to the Eternal replaced all sense of obligation to one's own better self, one's own permanent interest. The moralist's 'rule,' 'Take thought for your permanent, not your momentary well-being,' became now, 'Honour the *Eternal*, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.'" Matthew Arnold, *Literature and Dogma*, ch. I. § 4.

Bickell and Duhm omit *v.* **4** as a variant on *v.* **5**. The reverse seems more probable.

PSALM CXXV.

A Song of degrees.

1 They that trust in JHVH
Are as mount Zion, *which* cannot be removed:
⊦He abideth for ever as Jerusalem
2 Which the hills surround.⊣
JHVH *is* round about his people
From henceforth even for ever.
3 For the rod of the wicked shall not rest upon the lot of the righteous:
Lest the righteous put forth their hands unto iniquity.

4 Do good, JHVH, unto *those that be* good,
And to *them that are* upright in their hearts.
5 As for such as turn aside unto their crooked ways,
JHVH shall lead them forth with the workers of iniquity.

Peace be to Israel.

It is certain that the text of **1***b* and **2***a* lies before us in a corrupt form. A comparison of R.V. with the suggested text above shows that by a little grammatical alteration a far better sense is obtained. It is not so much the trust of the people which is unshakeable (against Baethgen) as their fortune. Zion is safe in its rampart of surrounding hills; so is the righteous safe in JHVH's protection. The Syrians and other "godless" people might triumph for a time, but their wicked power (= sceptre) could not be allowed to rest permanently over the land which JHVH had assigned to His people by lot. Otherwise might the righteous (= those true to the Law) be tempted to follow the sinister example of those wicked men of their own nation "who persuaded many, saying, 'Let us go and make a covenant with the heathen that are round about us,'" in the days of Antiochus Epiphanes (1 Macc. 1^{11}). The lax conduct of the "double-souled men" is so often alluded to that it is well to remember that Israel's religion, as we know it in the Psalter, was not a religion that dropped into his mouth ready made, but was the result of struggle as well within the community as against strong foes without. Of the Jewish religion it may be said that it represents the evolution of the fittest, that is, of the best, for in the religious and ethical sphere that which is fittest is the best. The Force behind all phenomena is what supplies that *continuum* which evolution postulates; it is, therefore, the life and soul of all religious progress, such as we may trace in the history of Judaism. Because it is behind that history, we are justified in saying that Jewish history is a revelation of God. We see the outlines of such a revelation, perhaps, in the confident belief that JHVH would "do good," and turn away the workers of iniquity, and with them the half-hearted, and the double-hearted.

"Peace be upon Israel" is the addition of some pious scribe.

PSALM CXXVI.

A Song of degrees.

1 ⊢If JHVH would⊣ turn again the captivity of Zion,
Then should we be like them that dream.
2 Then would our mouth be filled with laughter,
And our tongue with singing:

Then ⊦would men say [[among the nations,]]⊣
"JHVH hath done great things for them.
3 JHVH hath done great things for them:
Whereof we are glad."

4 Turn again our captivity, JHVH,
As the streams in the South.
5 They that sow in tears shall reap in joy.
6 He that goeth forth and weepeth, bearing precious seed,
Shall doubtless come again with rejoicing, bringing his sheaves *with him.*

Exegetes differ within the limits of the possibilities of the Hebrew tenses here. The LXX adopt the past meaning; Luther the future. Delitzsch, Hitzig, Olshausen, Baethgen, Rosenmüller, and indeed most commentators follow the LXX. Duhm points to the tenses in 124^{1-5} as being identical with those used here and asks why the conditional meaning put on them there should not be equally valid here. The difference between the two groups of interpreters is not unimportant. According to the former we get a "narrative of facts used to awaken a hopeful prayer"; according to the latter we have a Messianic Ps. The interpretation of the Ps. is certainly smoother on the latter reading. For if the Psalmist begins by celebrating a past deliverance he ends by confessing its imperfection; the deliverance from Babylon, or some other calamity, needed to be supplemented by a still further deliverance. Israel in its first release was a trickling rivulet; it prayed that it might become a flowing river. If, on the other hand, we follow the lines of Ps. 124 and regard *vv.* **1–3** as a conditional protasis to **4–6** we get a Messianic Ps. of unsurpassed beauty, and running parallel to Is. 53^{1} (see Karl Marti's comment *in loco*). The joy which the Psalmist says Israel will feel in "the day of JHVH" is an excellent ground for an appeal to Him to hasten its coming, that His people who are now sowing with toil and suffering the seed of good works may then joyfully reap the reward of merit.

If this be the correct mode of interpreting the Ps. then we have no longer any reason for referring it to the return from Babylon, or to the days of Nehemiah. It belongs to the age when prophetic hopes were "sung in the higher choir" of the Apocalyptic seers. The Jewish people "had inherited a legacy from better times which spoke of a full satisfaction of all needs in the Messianic future. In the comfortless Yesterday and To-day which, like everything else, proceeded out of divine Necessity, there remained for the longing spirit nothing else than to cling to this anchor of deliverance. Just as from the prophets of the Messianic hope the religious deficit of the present was concealed, so it was in a still higher degree in the bosom of Judaism. *Religious* reaction against the one-sidedness

and rigidity of the ruling conception of God, that is the meaning and import of the now re-awaking and blossoming of the Messianic hopes." What Baldensperger says in prose, our Ps. says in its own exquisite poetry.

PSALM CXXVII.

A.

A Song of degrees: of Solomon.

1 Except JHVH build the house,
They labour in vain that build it:
Except JHVH keep the city,
The watchman waketh *but* in vain.
2 *It is* vain for you to rise up early, to sit up late,
To eat the bread of sorrows:
This he giveth his beloved while they sleep.

B.

3 Lo, children *are* an heritage of JHVH:
The fruit of the womb *is his* reward.
4 As arrows in the hand of a mighty man:
So *are* children of youth.
5 Happy *is* the man that hath his quiver full of them:
They shall not be ashamed,
When they shall speak with the enemies in the gate.

Very wisely Rudinger says of this Ps. what may be said, and should be said, of many others: "When, or for what occasion, this Psalm was written, we cannot say. Nor is it always possible to say more for our modern poems; it is enough in such things to know what is said, or what is taught." One thing in the Ps. before us is certain, and that is, that we have two Pss. which have somehow been joined to make one. The first verses condemn anxiety and excessive care for the morrow. The last three verses imply indeed a truth, which though complementary to the first, cannot well be included in the same poem without destroying all its effective force, viz., the truth of the duty and necessity of self-assertion on the part of him who yet trusts in God. But this is not the primary, or the proper thought of *vv.* 3–5; rather they are concerned with a quite independent truth, viz., that children are a great blessing to a man when he is attacked and wants supporters, and that this blessing too is from JHVH.

A.

In early days men placed a victim, sometimes human, sometimes animal, in the ground underneath a house or city which they were building, in order to propitiate the *di inferi*, or bring themselves into communion with them. Kuenen, Winckler, and others have seen such a sacrifice implied in the building of Jericho by Hiel, related in 1 Kings 16^{34}, and in the prophecy *post eventum* contained in Josh. 6^{26}. No doubt this custom is closely connected with the belief that the spirits of the dead, especially of the ancestors, were beneath the earth, and needed sustenance. Of all this there is of course nothing in the Ps. before us. Nor is there anything of the purely commercial spirit which prompts the modern builder. He buys a piece of land, he nurses it, and when it has become sufficiently valuable he builds on it—perhaps on mortgage—perhaps to sell and build again elsewhere, but with little feeling that God has anything to do with the transaction. Nor does anything happen to make him repent of his heedlessness. Being a shrewd man and a laborious man he prospers, and at his death is widely extolled, and enjoys the distinction of having his funeral service read by a dignitary of the Church. Where then is the truth which the Psalmist sings? Not assuredly on the physical plane. Our builder has obeyed instinctively the laws of prudence which rule there, and he has had his reward. But where he has failed has been to spiritualise his work by giving it a spiritual end, a τέλος τέλειον. He has rested in the proximate end, instead of referring it to the ultimate end which Christianity calls God, and Aristotle was approximating to when he defined it as that which had a moral worth and goodness, as being to be found "in a perfect life."

Ps. 127 A is interesting too in another respect. It is not a very hazardous conjecture that He whose thoughts were referred to one Ps. when He was tempted to build up His Kingdom on miracle (Mt. 4^{6}), whose soul had been nurtured on Deuteronomy, Deutero-Isaiah, and the Psalter, should have been made familiar with this Ps. long before He bade men leave to God the care of their bodily life. The thought of *v.* 2 that while others fail to get rich by toil and worry, God's beloved ones get all that they require while they sleep, is on the same plane of thought as, "Behold the birds of the heaven...your heavenly Father feedeth them." Said a Rabbi, "I intermit all the trades of the world, and teach my disciples the Law only, of the recompense whereof a man eats in this age, and his love increases toward that which is to come. Not so are any other trades besides; whensoever anyone falls ill, or grows old, or is kept captive, he cannot do without his toil, and so is consumed away by hunger; but the study of the Law, even when one is in utter extremity, bids have a good hope, and is a solace both in youth and old age." (Kiddushin, 1 Kings 3^{11}.)

2 *c*. Duhm rejects what Baethgen accepts—the adverbial use of shênâ, *sleep*—on the ground that it is a gloss, expressing a truth indeed, but not one which an O.T. poet would be likely to express. On the

contrary, it is the very truth which is required as the antithesis to **2** *a–b*.

B.

The Hebrews had no incitement to consider the relations between population and means of subsistence, but were so few in number compared to what their soil could maintain, that children were always regarded as an addition to a man's wealth. The Psalmist emphasises this fact, and adds that while ancestors may hand down house and goods, yet children, a still more precious gift, are an inheritance from JHVH Himself. The children of a man's youth will be grown up when he is old and helpless, and they will then be as his weapons against any who might attack him, whether in the gate of judgment (Deut. 21^{19}, Ps. 69^{12}) or in the gates where there is war (Judg. 5^{8}, Gen. 22^{17}, 24^{60}).

In the *children of youth* (*v.* **4**) there may be also an allusion to the belief that the son first begotten was physically more vigorous than those who came after, as in Gen. 49^{3}, a belief which lay at the root of the preference of the first-born as a sacrificial victim.

PSALM CXXVIII.

A Song of degrees.

1 Blessed ⊦be thou⊣ that feareth JHVH:
That walketh in his ways.
2 For thou shalt eat the labour of thine hands:
Happy *shalt* thou *be*, and *it shall be* well with thee.
3 Thy wife *shall be* as a fruitful vine ⌜by the sides⌝ of thine house:
Thy children like olive plants round about thy table.
4 Behold, thus shall the man be blessed
That feareth JHVH.
5 JHVH shall bless thee out of Zion:
And thou shalt see the good of Jerusalem all the days of thy life.
6 Yea, thou shalt see thy children's children.

Peace be to Israel.

No occasion would be so suitable for the composition or use of this Ps. as a wedding, for it celebrates those joys precisely which marriage brought to the pious Israelite. In early days the wife was under the power of her husband, was an important part of his goods and chattels,

and felt no degradation in this position. In Ex. 20^{17} the wife appears as a part of the household goods which were not to be coveted. In the parallel passage in Deut. 5^{21} she is given a more independent position. But the Jewish wife was never a merely useful working tool. Her position was that of a potential mother, and hence it was a dignified position, inasmuch as what she could give the family was that most precious treasure—sons to perpetuate the father's name and line. The strong desire for offspring may be traced back to the primary religious ideas of the race—we find these in "la cité antique," and in almost every tribe. But though they lie far away behind our Ps., as they do behind the fifth commandment of the Decalogue, it is a more developed system of the family which is presented to us here. The Psalmist places *the fear of* JHVH (= obedience to His Law) as the precondition of a prosperous and continued family life. His wife shall be free from the curse of childlessness; no need with her to cry with Rachel, "Give me children, or else I die"; no need either for the husband to have recourse to a concubine, that so the family tree might be kept alive; she should be a fruitful vine; her children should be like the evergreen olive-plants round about the parent stem (cf. Verg. *Æn.* 3^{98}). She attains the full dignity of the matrona (cf. 113^{9}), and fulfils the highest ideal of the husband, meriting, like the Roman matron, the epitaph:

Domi mansit, lanam fecit.

PSALM CXXIX.

A Song of degrees.

1 Many a time have they afflicted me from my youth,
Let Israel now say:
2 Many a time have they afflicted me from my youth:
Yet they have not prevailed against me.
3 The plowers plowed upon my back:
They made long ⌜their furrows.⌝
4 JHVH *is* righteous:
He hath cut asunder the cords of the wicked.
5 Let them all be confounded and turned back:
That hate Zion.
6 Let them be as the grass *upon* the housetops,
Which withereth afore it groweth up:
7 Wherewith the mower filleth not his hand:
Nor he that bindeth sheaves his bosom.

8 Neither do they which go by say,
"The blessing of JHVH *be* upon you:
[[We bless you in the name of JHVH."]]

"National character is the abiding product of a nation's past; and that conception of the past is most valuable which accounts, not so much for the present environments of a people, as for the animating spirit which produced it, and which must still exist if it is to be maintained." (Creighton, *Romanes Lecture*, 1896.)

If one were asked what was the animating spirit of the religion of the Psalmists and Prophets, the answer would be that it was a living hope, or waiting on JHVH, which found its reasonable basis in the experience of His goodness in the past. Israel had learned to suffer, and one who shrinks from no suffering is master of his fate. Many a time since its youth in Egypt had Israel been afflicted, been like a land dug into by the plough, or like a slave whose back was scored by the lash. Yet out of death comes life, out of the strong sweetness, and since JHVH, the Righteous, was on Israel's side, the cords which bound the yoke upon its neck had been cut through. The first half of the Ps. is but the line of Æneas sung by "a higher choir":—

O passi graviora, dabit Deus his quoque finem.
Verg. *Æn.* I. 199.

The second half (5–8) is a prayer for the confusion of the wicked, couched in the language of the natural history of Palestine. Length of days with shâlôm was the Israelite's *summum bonum*; shortness of life —days few and evil—was what he wished for his enemies. Of this, corn springing up in the dust, blown on to the flat housetop, having no depth of earth, was a fitting symbol. Before it could come to the stalk stage it dried up; it had no chance of harvest-blessing, or of hearing one reaper salute the other, as Boaz saluted the reapers:

JHVH be with you;

and they replied:

JHVH bless thee (Ruth 2^4).

In 3*b* it is doubtful whether we are to read the singular or the plural. If the latter, then R.V. will stand; if the singular we must render: *They made broad their field; i.e.* they did as much ploughing as they could on the back of their victim.

8*c* is probably an addition, supplying the respond to the versicle.

PSALM CXXX.

A Song of degrees.

1 Out of the depths have I cried unto thee, JHVH.
2 Lord, hear my voice:
Let thine ears be attentive
To the voice of my supplications.

3 If thou, JHVH, shouldest mark iniquities
Who shall stand?
4 But with thee is forgiveness,
⌜For thy name's sake.⌝
5 I wait for thee, JHVH, my soul doth wait,
And in thy word do I hope.
6 My soul *waiteth* for the Lord
More than they that watch for the morning:
More than they that watch for the morning.
7 Israel waiteth for JHVH:
For with JHVH *there is* mercy,
And with him *is* plenteous redemption.
8 And he shall redeem Israel
From all his iniquities.

The sixth of the seven Penitential Pss. (=6, 32, 38, 51, 102, 130, 143) and included by Luther among "the Pauline" because of the way it expresses man's depravity, God's free grace, and the need of free redemption. Yet the Ps. is thoroughly wanting in the spirit of the theologian, and "can hardly be called a Penitential Psalm." (Duhm.) Nor does the assertion of Delitzsch seem tenable that the Ps. speaks of "complete and final redemption, above all, in the genuinely New Testament manner, spiritual redemption."

The deep = in all probability, the deep of trouble (cf. $69^{2,\ 14}$) rather than of humility ("JHVH above, man below"—Duhm), and the *iniquities* (*v.* 8), from which JHVH will give "redemption plentifully" (rabbâh is used as an adverb), are the punishment, or consequences of wrong-doing, rather than the sinful state of the heart. Moreover, the speaker is an individual, and not the people. The Israel of *v.* 8 = every Israelite.

In 4*b* the LXX should be followed, though Duhm thinks that the M.T. and that of the LXX are both corrupted from tôbchâ, *because of thy goodness.* Cf. 79^{9}. In 5*a*, *for thee* has perhaps dropped out, and in 5*b* the second person should be read, according to some codices (see Swete's LXX).

In 6 the LXX omit (again in some codices) the repeating clause. If it is supplied with R.V. we seem compelled to supply also a repetition of 7*a*.

That the Ps. in its primary sense is simply an earnest petition of some Israelite for deliverance from present trouble, based on his faith that JHVH prefers mercy to retributive justice is no hindrance to Luther, or any other Christian using it as a heartfelt petition for deliverance from a greater evil than the consequences of wrong-doing, that is from sin itself. The Psalmist sought redemption from temporal

pain ; the Christian seeks it from eternal sin (Mk. 3^{9}). The Ps. in any case is adapted for use when man seeks from God deliverance from his evil state, of whatever sort it be.

The third verse was one of the proof-texts quoted by the Catholics against the Novatians, by way of refuting the propriety of their rigorous exclusion of all apostates from re-admission to communion.

Luther's version of the Ps. is as follows :—

Aus tiefer Not schrei ich zu dir,
Herr Gott hör mein Rufen,
Dein gnadig Ohren kehr zu mir,
Und meiner Bitt sie öffen.
Denn so Du wilt das sehen an
Was sünd und unrecht ist getan,
Wer kann Herr vor Dir bleiben ?

See Layriz, *Kern des deutschen Kirchengesangs*, No. 14.

The Ps. consoled the dying hours of Charles V, Bishop Milman, Crusius, and Bishop Selwyn. It is a Burial Ps. in the Roman use ; an Ash Wednesday Ps. in the English ; and a Ps. used daily at Evensong by the Greek Church.

PSALM CXXXI.

A Song of degrees of David.

1 JHVH, my heart is not haughty, nor mine eyes lofty :
I do not exercise myself in great matters,
Or in things too high for me.
2 Surely I have stilled and quieted myself,
As a child that is weaned of his mother :
My soul *is* even as a weaned child.

---

3 *Let Israel hope in JHVH*
From henceforth and for ever.

One of the most exquisite Pss. in the Psalter, and as interesting as it is beautiful, on account of the light it throws on the development of psychology among the Hebrews. Ordinarily *the soul* is but the periphrasis for *self*, Hebrew having no proper word for this latter (cf. Ps. 103^{1} and Mt. 11^{29}). But also *soul* had its own proper meaning, though one indeed which was modified by historical growth. In an early stage it was located in the blood, if not identified with it : "the blood is the life" (Deut. 12^{23}; Gen. $9^{4,5}$). It was that undefined something in man which felt, longed, loved, and hated, and did not come to an end when death destroyed the body, but survived in Sheôl in a shadowy way. Body and soul were the two elements of which man

was composed according to the earlier view. But this naïve psychology did not satisfy the men who had been to Babylon, had come into contact with Persian thought, been under the influence of Greek culture, and above all had developed a belief in the spiritual nature of JHVH, the One and Supreme God. The earlier twofold division became a threefold. Man consisted of a body which was his temporal organ; of a soul which was the principle of earthly life, and of a spirit which was that by which man was qualified for communion with God. It is true that the nature, functions, and relations of these two latter fluctuated, that sometimes the *soul* denoted the weaker feelings, and *spirit* the stronger; that *body and spirit* sometimes represented the older dichotomy of *body and soul*, and that the *soul* sometimes was thought of as being equivalent with animal life, and so as perishing with the body—the dust returning to the earth, and the spirit to God who gave it. The N.T. reflects this confusion of views when it tells us of the Sadducean theory of the non-existence of angel or spirit, and of the denial of a resurrection—a theory which was the logical outcome of the view of the writer of Ecclesiastes that at death the whole man was dissolved into his elements,—body to earth, and spirit to the ocean of the Eternal Spirit;—and also of the theory of the Pharisees, affirmed by St Paul, that man has (or is) an immaterial principle, which is the seat of the higher life, and the ground of persistence in and through death. But in popular language the Sadducees were held to believe that man had essentially but one life, functioning here in manifold ways; while their opponents held that he had two, one which went out when the body perished, and a higher which was independent of a bodily organism.

In our Ps. the Psalmist clearly distinguishes between himself and his soul. He says that *he*, *i.e.* his higher principle = his spirit, has smoothed down and calmed his soul, *i.e.* that he has stilled its turbulent passions, its unsatisfied longings, and all its agitated movements, just as a child which has been weaned completely is quietly happy in its mother's arms, and no longer frets and cries for her breasts. The volcanic energy of haughty self-assertion, that pride of the heart of which a Napoleon, a Nebuchadnezzar (as represented in Daniel), a Nero, a Heliogabalus or Le Grand Monarque (who is said to have declared that God would think twice before damning a person of his consequence) is the historical type, had been stilled. The eye, that index of the soul, did not flash out a sense of superiority; the great affairs of high office no longer attracted him; he had settled down to a humble admission of his own limitations; he had, therefore, learned life's lesson, and therefore as the sea is calmed after storm till it reflects the glory of the heavens (so Baethgen), or as a field (Is. 28^{25}) whose "face had been made plain," so was his soul even and tranquil, like the soul of a happy and contented child.

The last verse of the Ps. is clearly an addition, whether made by the author, or by a later hand, which adapts the individualistic *vv.* 1 and 2 to the uses of the community.

PSALM CXXXII.

A Song of degrees.

1 JHVH, remember David:
All his afflictions:
2 How he sware unto JHVH,
Vowed unto the mighty One of Jacob:
3 "Surely I will not come into the tabernacle of my house,
Nor go up into my bed:
4 I will not give sleep to mine eyes,
Or slumber to mine eyelids,
5 Until I find out a place for JHVH,
An habitation for the mighty *God* of Jacob.
6 Lo, we heard of it at Ephratah:
We found it in the field of the wood.
7 We will go into his tabernacles:
We will worship at his footstool.
8 Arise, JHVH, into thy rest:
Thou, and the ark of thy strength.
9 Let thy priests be clothed with righteousness:
And let thy saints shout for joy."
10 For thy servant David's sake
Turn not away the face of thine anointed.
11 JHVH hath sworn *in* truth unto David:
He will not turn from it:
"Of the fruit of thy body will I set upon thy throne.
12 If thy children will keep my covenant
And my testimony that I shall teach them,
Their children shall also sit upon thy throne for evermore."
13 For JHVH hath chosen Zion:
He hath desired *it* for his habitation.
14 "This *is* my rest for ever:
Here will I dwell; for I have desired it.
15 I will abundantly bless her provision:
I will satisfy her poor with bread.
16 I will also clothe her priests with salvation:
Her saints shall shout aloud for joy.

17 There will I make the horn of David to bud:
I have ordained a lamp for mine anointed.
18 His enemies will I clothe with shame:
But upon himself shall his crown flourish."

Ps. 132 can only be regarded as an intruder into the little Psalter composed of Pss. 120–134, since, in length, tone, and subject-matter, it differs from all the rest. It is the only Ps. in the whole Psalter in which the ark is mentioned—an undesigned coincidence perhaps which points to the late date of the Psalter as a whole, especially as Ps. 132 bears strong marks of its being one of the latest of all. It uses the phraseology of 2 Chron. 6^{40-42}—not conversely—and that the more naturally, because both the Chronicle and the Ps. are of the nature of Haggadistic writings in which old history is used (and adapted) for a present purpose. What the purpose of the Ps. is is not very obscure. It is to claim for some prominent personage of the Greek period all the promises once made to David. It is not the Messiah as an object of desire who is in the writer's mind, but an actually living person. We can hardly think of any but a Asmonæan prince—Solomon, or Zerubbabel, or Judas Maccabæus are all excluded by the purpose of the Ps. as Olshausen sees. Hitzig's reference to the recovery of Mount Zion by Simon related in 1 Macc. 13^{49-52} is interesting, but hardly apposite. The only suitable explanation is one which gives full weight to the clear intention of the Ps. itself. This presumes some claimant for Davidic honour, whether because his own ambition, or official pressure motived the claim, or because the need of a descendant of David, as ruler, was felt by the people. At all events the priestly body speaks in the Ps. and supplicates for the ruler "the sure mercies of David," *i.e.* the application to him of the promises made by JHVH out of His lovingkindness to David. As Zion was in the ruler's power, and as he is in possession of David's place and power, the suggestion of the priestly body is that he is David's son, if not by blood descent, at all events by official lineation. Hence the people may rest contented and happy in the knowledge that JHVH is still present with them, and is represented for all purposes of grace and well-being by the ruler. We shall not be far wrong perhaps in seeing in the ruler referred to, Simon.

1, 2. No such oath of David is named in the historical books, and we can only suppose, either that the Psalmist is quoting a lost book, or is himself freely haggadising. "The Mighty One of Jacob" is a poetic title for JHVH, used also in Gen. 49^{24}, Is. 49^{26}, 60^{16}. "The Mighty One of Israel" occurs in Is. 1^{24}. The same word (with a slight difference of vocalisation) is used to describe heroes, and mighty men, and angels. It occurs also in the phrase *bulls of Basan* (22^{13}); in Is. 10^{13} the King of Assyria is called *a bull*; and in Ps. 50^{13} *bulls' flesh* is what JHVH does not require. How much of rejected religious symbolism lies at the back of the history of the title *the bull*, or

the strong One of Jacob, it is now impossible to say. Judah, so far as our extant authorities go, was not a participator in bull-worship. But as the Jews as a whole were largely influenced by Canaanite worship, and as in that the bull was a symbol of Baal, and the cow of Astarte, it is not likely that the Southern Kingdom was as pure of this symbolism in its early days, as it was in the days of Hosea. The title found twice in the Ps. before us looks like a fossil, recording the belief of an earlier age, which was now incorporated in a higher stratum of thought. It is not improbable that the bull of Assyria, and even Mithras, with his heavenly bull, may have helped to form the symbolism of the Jews as represented by the title *the Mighty One of Jacob*.

3–9. Duhm omits **9** and **10** as an interpolation which does not fit the context. But *v.* **9** fits in very well with the preceding, and **10** is the Psalmist's own personal connecting link between the oath of David and the oath of JHVH, just as **13** serves to help on the transition from the first half of JHVH's oath to the second. **4** is identical with Prov. 6^4—"which passage is the original no man can know." **6** has given rise to much controversy. But it is certain that the Psalmist did not mean that David said he had heard that the ark was at Ephratah, and that he found it at Kirjath-jearim. The parallelism requires that Ephratah and the field of the wood be understood as synonyms. The history is condensed, and at the same time treated freely, so as to emphasise the salient fact that it was Zion which David had selected for the resting-place of the ark. No stress can be laid on the change from the *I* of **3–5** to the *we* of **6, 7**. The Psalmist is not a chronicler, but is using history with "a tendency," and so he merges David almost unconsciously in the national history, and represents David and all his fellow-Israelites as saying, "Now that we have found the ark at Kirjath-jearim and brought it to Jerusalem let us go into His tent of glory and pay homage at His footstool."

In **9** *righteousness* has a different side of its elastic meanings presented from that which meets us in **16**. Here it is correctness of ceremonial procedure; in **16** it is salvation as in Is. 60^{10}.

10–11. The first of these verses is a prayer for Simon, who is a present David, his descendant-at-law, if not by birth, and, therefore, JHVH's Anointed; the second verse is but an introduction to **11** *c* and **12**, and then **13** is a verse breathing the spirit of a priest, who almost unconsciously makes the royal office an appanage of the Temple cult. The former is secure *because* JHVH has chosen Zion, and as prosperity is thus assured for the whole people, the King himself shall have his share according to **17** and **18**. David's horn shall be exalted in Simon (cf. Ezek. 29^{21}); and his light shall not be allowed to go out. According to 1 Kings 11^{36} one tribe was to be reserved as *a lamp* for David; in 1 Kings 15^4 Rehoboam is spoken of as a lamp of David in Jerusalem, and again in 2 Kings 8^{19} Judah is not destroyed lest David's lamp should be extinguished. Following the clue given by these three

passages we interpret *the lamp of mine anointed* to be the line of descendants which should be assured to Simon as it had been to David. This sums up the purpose of the Ps.: Simon is declared to be a second David; therefore, what was promised to the first shall be bestowed on the second; hence the people will be wise if they acquiesce in his appointment as prince, and claim their share of the blessings promised to JHVH's Anointed.

Hitzig remarks on the limitations of the Psalmist's vocabulary: twice he uses the same title for JHVH (**2** and **5**); in **9**, **16**, **18** the image of being *clothed* is used; to sit or place on a *throne* occurs twice (**11**, **12**); and *desire* is used both in **13** and **14**.

PSALM CXXXIII.

A Song of degrees: of David.

1 Behold, how good and how pleasant *it is*
For brethren to dwell together in unity!
2 *It is* like the precious oil upon the head,
That runs down upon the beard,
Even Aaron's beard:
That comes down to the skirts of his garments:
3 As the dew of Hermon,
That descended upon the mountains of Zion:
For there JHVH commands the blessing,
Life for evermore.

Two views are possible as to the occasion of this Ps.: (1) that it celebrates the joy of a family reunion; or, (2) that it celebrates the joy of a national and religious unity as represented by participation in a Temple-feast. If (1) be adopted, then Duhm is probably right in excising **2** *c*, **3** *b* and (perhaps) **3** *d*, but even so he has to allow that the image in **2** *a–b* is "for us somewhat strange." But inasmuch as it is admitted that some kind of anointing does form part of the imagery of the Ps., and as the Temple-anointing is as ready to our hands as that of an honoured guest (Lk. 7^{46}), and does not require us moreover to do any violence to the text, it is better to adopt the second hypothesis, and to see in the Ps. a eulogium of unity, as symbolised by public worship. Such unity is good in itself, and beautiful in its manifestation—like the καλοκαγαθία of Aristotle (*Nikom. Eth.* 4, 3^{16}, and 10, 9^{3}), which however he leaves undefined, beyond indicating that it is what is supremely noble.

The image of *v.* **2**, which Duhm finds "strange to us," is not very far-fetched. As the anointing oil of the high-priest (Aaron here is *any* high-priest) effects its object by dispersion, and not by stagnation,

so the spirit of concord is a diffusive force. It is the spirit of brotherly love, and such love finds its satisfaction in dispersing abroad and giving to others. "Commendatur hæc Vs. 1 non tantum ut suavis res et jucunda, sed etiam ut salutaris et commoda, neque enim delectat tantum, sed juvat etiam et non singulos tantum, sed totas communitates" (Rosenmüller, *in loco*). That which reaches down to the collar of the high-priest's garments is his beard, not the anointing oil, according to most commentators, but it is not easy to see what point there is in emphasising the fact that the high-priest's beard was long enough to reach to the opening of his garment through which his head went. The common explanation is on the whole the better, which makes the oil the thing which descends, and so enhances its dispersive action.

The second image used to illustrate the value of brotherly love is that of Hermon-dew, *i.e.* dew in copious abundance, such as the snow-capped hills of Hermon produced. Such dew would fitly descend on Zion, for dew was a *blessing*, or gift, from JHVH, and where could it more fitly descend than on JHVH's favourite hill? Where our own poet saw dew to be a type of God's grace, the Hebrew Psalmist saw it to be a type of the beneficent power of brotherly love.

3 *d* sounds like the addition of a later hand.

If the Ps. is to be regarded as written originally for a family feast and adapted afterwards for public worship (which is not impossible), then its original form would be something like this:

1 Behold how good and pleasant it is
For brethren to dwell together in unity;
2 It is like the fragrant oil upon the head,
Which runs down upon the beard.
3 It is like the Hermon-dew,
Which falls on Zion's hills.

PSALM CXXXIV.

A Song of degrees.

1 Behold, bless ye JHVH, all *ye* servants of JHVH,
Which (by night) stand in the house of JHVH.
2 Lift up your hands to the sanctuary,
And bless JHVH.
3 JHVH bless thee out of Zion:
That made heaven and earth.

A night-song of or for the Temple watchmen, perhaps used at their dismissal to their post, to consecrate their silent duties, or even, as Duhm suggests, to give them confidence in the midst of the terrors,

which night, or the dread of the Temple might cause. If Christian cities acted up to their profession this Ps. might serve as the consecration of our civil Levites, the police, when they are told off to their nightly rounds.

It is very doubtful, however, whether this little Respond and Versicle was intended originally for night service at all. Balêylôth, *at night*, stands as the last word of *v.* 1, and spoils the swing of the metre. The similarity of the Ps. too to the first two verses of the next Ps. seems to suggest that we have here a common form of anthem which happens to have been adapted for use at night, or else that the addition is due to the caprice of an unknown editor.

1. *To stand* is to stand in service, as in Deut. 10^8 the Levites are set apart "to stand before the Lord to minister unto Him," and in Heb. 10^{11} "every priest standeth day by day ministering." "They also serve who only stand and wait."

2. *To lift up the hands* has been the natural gesture of prayer ever since the days when man saw in the sky, the sun, moon, and stars, gods who ruled his life on earth. It is a gesture still used in Holy Communion, going back, with the procession from the east through the south, and the wafer shaped like the flaming sun, to the very earliest days of religious worship.

PSALM CXXXV.

1 Praise ye JHVH.
Praise ye the name of JHVH:
Praise *him*, O ye servants of JHVH.
2 Ye that stand in the house of JHVH,
In the courts of the house of our God.

3 Praise JHVH; for JHVH *is* good:
Sing praises unto his name; for *it is* pleasant.
4 For JHVH hath chosen Jacob unto himself,
Israel for his peculiar treasure.

5 [[For I know that JHVH *is* great,
And *that* our Lord *is* above all gods.
6 Whatsoever JHVH pleased, *that* did he
In heaven, and in earth, in the seas, and all deep places.
7 He causeth the vapours to ascend from the ends of the earth:
He maketh lightnings for the rain:
He bringeth the wind out of his treasuries.]]

8 Who smote the firstborn of Egypt,
Both of man and beast.

9 *Who* sent tokens and wonders [[into the midst of thee,
O Egypt,]]
Upon Pharaoh, and upon all his servants.

10 [[Who smote great nations,
And slew mighty kings:
11 Sihon king of the Amorites,
Og king of Bashan,
And all the kingdoms of Canaan:
12 And gave their land *for* an heritage,
An heritage unto Israel his people.]]

13 Thy name, JHVH, *endureth* for ever:
Thy memorial, JHVH, throughout all generations.

14 [[For JHVH will judge his people,
And repent himself concerning his servants.]]

15 [[The idols of the heathen *are* silver and gold,
The work of men's hands.
16 They have mouths, but they speak not:
Eyes have they, but they see not:
17 They have ears, but they hear not:
Neither is there *any* breath in their mouths.
18 They that make them are like unto them:
So is every one that trusteth in them.
19 The house of Israel blesseth JHVH:
The house of Aaron blesseth JHVH:
20 The house of Levi blesseth JHVH:
They that fear JHVH bless JHVH.]]

21 Blessed be JHVH out of Zion,
Which dwelleth at Jerusalem.
Praise ye JHVH.

That Ps. 135 is a composite Ps. is obvious on the face of it. Verses **1** and **2** are a variant of Ps. 134, and are a superfluous opening in the face of the opening contained in *v.* **3**. Verse **5** is the pious marginal remark of one scribe, and *v.* **6** of another. Verse **7** is taken bodily from Jer. 10^{13}. *In the midst of thee, O Egypt*, verse **9**, bears a suspicious likeness to 116^{19}. **10**, **11**, **12** are also found in Ps. 136^{18-22}. Verse **13** is from Ex. 3^{15}. Verse **14** is taken from Deut. 32^{36}, and **15–20** are from 115^{4-8}. It might perhaps have been a question in one

or two of the cases which was the borrower, *e.g.* in the case of 136^{18-22}, but there is no doubt in others, and hence we must regard the Ps. as, like some others, a mere mosaic.

The contents too do not favour the theory that it was composed *uno ictu*, but rather that each addition stands independently by itself. This gives us, what otherwise would be lacking, viz. an original nucleus, and round this have clustered all the passages which are enclosed in the text in double brackets.

No importance can be attached to the fact that the borrowed passages do not agree precisely with their originals. The carelessness of a transcriber is as likely to be in fault as a variation in the MSS.

PSALM CXXXVI.

1 O give thanks unto JHVH; for *he is* good:
For his mercy endureth for ever.
2 O give thanks unto the God of gods:
For his mercy endureth for ever.
3 O give thanks to the Lord of lords:
For his mercy endureth for ever.
4 To him who alone doeth great wonders:
For his mercy endureth for ever.
5 To him that by wisdom made the heavens:
For his mercy endureth for ever.
6 To him that stretched out the earth above the waters:
For his mercy endureth for ever.

7 To him that made great lights:
For his mercy endureth for ever:
8 The sun to rule by day:
For his mercy endureth for ever:
9 The moon and stars to rule by night:
For his mercy endureth for ever.

10 To him that smote Egypt in their firstborn:
For his mercy endureth for ever:
11 And brought out Israel from among them:
For his mercy endureth for ever:
12 With a strong hand, and with a stretched out arm:
For his mercy endureth for ever.

13 To him which divided the Red sea into parts:
For his mercy endureth for ever:
14 And made Israel to pass through the midst of it:
For his mercy endureth for ever:
15 But overthrew Pharaoh and his host [[in the Red sea:]]
For his mercy endureth for ever.
16 To him which led his people through the wilderness:
For his mercy endureth for ever.

17 To him which smote great kings:
For his mercy endureth for ever:
18 And slew famous kings:
For his mercy endureth for ever:
19 Sihon king of the Amorites:
For his mercy endureth for ever:
20 And Og the king of Bashan:
For his mercy endureth for ever:

* * * * * * * *

21 And gave their land for an heritage:
For his mercy endureth for ever:
22 *Even* an heritage unto Israel his servant:
For his mercy endureth for ever.

23 Who remembered us in our low estate:
For his mercy endureth for ever:
24 And hath redeemed us from our enemies:
For his mercy endureth for ever.
25 Who giveth food to all flesh:
For his mercy endureth for ever.

26 O give thanks unto the God of heaven:
For his mercy endureth for ever.

A composite Ps., which probably was compiled for service in the synagogue. Just as some of our modern hymn-books betray by their general character the circle out of which they spring, so does this Ps. Between *The Hymnal Noted* and *Sacred Songs and Solos* are many steps, represented by such compilations as *Hymns Ancient and Modern, The Hymnary, Church Hymns, The Congregational Hymn Book,* and many others. We should not confuse the select circle in which the two first mentioned books move. We could not transplant *Sacred Songs and Solos* to St Alban's, Holborn, or satisfy the Seventh-

Day Baptists with *The Hymnal Noted*. So in Ps. 136 rings an unmistakeable congregational note, not merely by reason of the chorus, but also, and more strongly, by reason of the untheological character of the whole compilation. It is a song of thanksgiving; a Tôdâh. It is not easy now to say how yâdâh, *to throw*, came to be restricted to such special senses as *to give thanks*, or *confess* (*acknowledge*); perhaps there lies buried a ritual gesture behind the word, or else a mere obedience to the law by which we express spiritual acts by material images, *e.g.* "Roll thy burden on JHVH." In any case the Tôdâh, *thanksgiving*, of this Ps. should be distinguished in thought from the Hallelujah, *praise*, of the preceding.

There is little to note in the Ps. beyond its indebtedness. The first verse = 106^{1}, 107^{1}, 118^{1}. The 2nd and 3rd are from Deut. 10^{17}. The (doing) great wonders of *v.* **4** occurs also in 72^{18} and 86^{10}. Verse **5** depends on Jer. 10^{12} and Prov. 3^{19}. Verse **6** = Is. 42^{5}, 44^{24}; *vv.* **7–9** depend on Gen. 1. Verse **12** enshrines a Deuteronomic formula—"*with a mighty hand and a stretched out arm*," 5^{15}, 6^{21}, $7^{8,19}$, 9^{26}, 11^{2}, 26^{8}, 34^{12}—(in one or two of these passages the formula is abbreviated); **13–16** repeat a favourite theme of the Psalmists; **17–22** are parallel to 135^{10-12} (*all the kingdoms of Canaan* of 135^{11} has however dropped out, though it is required by *v.* **21**, and *Israel his servant* replaces *Israel his people*); the remembrance of His people when under foreign oppressors (*v.* **23**), their deliverance (*v.* **24**), and JHVH's goodness in giving food to all living things (*v.* **25**) are common-places of Jewish religion.

PSALM CXXXVII.

1 By the rivers of Babylon we wept,
  [[There we sat down, yea,]]
  When we remembered Zion.
2 We hanged our harps
  Upon the willows in the midst thereof.
3 For there they that carried us away captive required of us
    a song:
  And they that wasted us *required of us* mirth, [[*saying*,
    Sing us *one*]]
  Of the songs of Zion.
4 How shall we sing JHVH'S song
  In a strange land?

5 If I forget thee, O Jerusalem,
  Let my right hand forget *her cunning*.

6 Let my tongue cleave to the roof of my mouth,
If I do not remember thee,
If I prefer not Jerusalem
Above my chief joy.

7 Remember, JHVH, against the children of Edom
The day of Jerusalem:
Who said, "Rase *it*, rase *it*,
To the foundation thereof."
8 O daughter of Babylon, ⌜who art to be destroyed:⌝
Happy *shall he be*, that rewardeth thee
As thou hast served us.
9 Happy *shall he be*, that taketh and dasheth thy little ones
Against the stones.

Conservative commentators hold, of course, that this Ps. was composed soon after the Exile by one who had been a captive in Babylon, and had felt its iron enter into his soul. None of them, however, deny the force of the perfects in 1–3, and hence it is curious that they do not also take the implicit present of *vv.* 4–6 literally. These clearly imply that the Psalmist was at the time of writing in a strange land, and that land not Babylon, but Edom; for how else can we account for the introduction of Edom and the bitterness of the Psalmist's feeling towards it? Bearing this in mind we shall put Edom in the forefront of the Ps. and interpret Babylon as a standing type of any heartless oppressor of Judah introduced here figuratively, by way of giving a pictorial description of Edom and of the feelings which Edom excited in the breast of an exile, perhaps an oppressed exile, from Judæa, residing in her midst. This explanation is not open to the objections which lie against the conservative view, (1) that this latter takes no note of the present circumstances of the poet, and (2) that it ignores the purely artificial character of the description of the exiles' troubles in Babylon. It is more satisfactory than Duhm's view, according to which we have a folk-song handed down orally, and at length incorporated in the national song-book, for it accounts for the introduction of Edom as no other theory does satisfactorily.

The "argument" of the Ps., then, is something of this sort:

"*As* our forefathers in exile, in Babylon, could not sing Zion's songs, with Bel and Nebo's worshippers around them, *so* neither can I, a pious Jew of (say) 178 B.C., an exile in Edom (a people who refused help to Jerusalem in the day of her need, even if they did not actually help on her downfall), sing JHVH's songs among the Edomites. Jerusalem is my joy; may my right hand wither, and my tongue dry up, if I ever sing other songs than hers to any harp. O Edom, true

daughter of Babylon, ill hast thou served us; ill may thy latter end be."

In *v.* **1** Bickell omits *there we sat down, yea*; Duhm prefers to omit *when we remembered Zion*, on the ground that sitting down has nothing to do with the weeping or singing. But the whole point of the Ps. is contained in the relation of Zion to Babylon, and as the verse is overladen it is better to follow Bickell. In *v.* **3** *sing to us* is to be omitted for the same reason. In *v.* **8** the word rendered *that-art-to-be-destroyed* may possibly be *destroyer*, *destroyed*, or *that-is-to-be-destroyed*—vastatrix, vastata, or vastanda. The ambiguity lies probably in the fact that it is merely a word of cursing. A cursed tree may be either one of the three.

The relations of Edom and Israel are one of the by-problems of O.T. history. When Nebuchadnezzar was threatening Judæa the Edomites and other nations sent envoys to Jerusalem to discuss means of defence. If Jer. 49^{7-22} and Obadiah's prophecy both refer to the conduct of the Edomites after the fall of Jerusalem—which is doubtful, as is the relation of the two writings to one another—then the language of our Ps. in *v.* **7** is justified. But there seems good reason for the belief that the embittered feeling of the Jews against the Edomites was of slow growth during the post-exilic period, due partly to the appropriation by the latter of part of Southern Judæa, to which the name of Idumæa was thence given. A passage interpolated in Ecclus. (50^{26}) about the days of Herod the Great shadows out the hostility: "There be two manner of nations which my heart abhorreth, and a third, which is no nation: They that inhabit Mount Seir, they that dwell among the Philistines, and the foolish people that dwell in Sichem."

For the vengeful feelings expressed in *vv.* **8–9** against Edom see Introduction to Ps. 109.

PSALM CXXXVIII.

A Psalm of David.

1 I will praise thee, JHVH, with my whole heart:
Before the gods will I sing praise unto thee.
2 I will worship toward thy holy temple,
And praise thy name for thy lovingkindness and for thy truth:
For thou hast magnified ⌜thy word above all thy name.⌝
3 In the day when I cry thou answerest me:
Thou dost strengthen me *with* strength in my soul.
4 All the kings of the earth shall praise thee, JHVH,
When they hear the words of thy mouth.

5 Yea, they shall sing of the ways of JHVH:
For great *is* the glory of JHVH.
6 Though JHVH *be* high, yet hath he respect unto the lowly:
But the proud he knoweth afar off.
7 Though I walk in the midst of trouble, thou wilt revive me:
Thou shalt stretch forth thine hand against the wrath of mine enemies,
And thy right hand shall save me.
8 ⊦JHVH will bring to nought them that are against me:⊣
Thy mercy, JHVH, *endureth* for ever:
Forsake not the works of thine own hands.

According to *v.* **4** this Ps. is put into the mouth of one who regards himself as not so unimportant as to be beneath the notice of kings. Delitzsch, recognising this, regards David as the author; Olshausen thinks of Simon or one of his successors; Baethgen, as usual, refers the "I" to the community, and assigns it to the age of Nehemiah; Hitzig declares for John Hyrcanus. All that is clear is that the Psalmist has received a signal proof of JHVH's goodness in delivering him on so large a scale as to attract the notice of the kings of the earth (called *gods* in **1***b*), and to justify the hope that they will acknowledge the glory of JHVH. For the rest, the text of the Ps. is so uncertain, and its interpretation so obscure that nothing but a merely general conclusion is possible. A deliverance of an Israelitish prince (and his army?); the glory of JHVH manifested; the kings astonished; the greatness of JHVH, and His opposition to the haughty; and a sure hope of further benefits;—these are the main thoughts of the Ps.

In *v.* **1***a* supply "JHVH" from the LXX. The *gods* of **1***b* are not the angels (so LXX), but the great ones of the earth. A king was the deputy of his god—very often the incarnation of him—and so the title could easily be transferred. **2***c* can neither be accepted, nor emended. Some would excise *name*, and some *word*. Perhaps the best rendering on the whole would be: *Thou hast exalted Thy name over all.*

3*a*. On the whole it is better to take the verb as denoting, as so often, a frequentative action: *Whenever I call, Thou hearest.* **3***b* again is impossible as it stands. The least unsatisfactory correction is that supplied by the tentative suggestion of Jennings and Lowe, to read râchab for râhab. If we adopt this and take ôz, *strength*, as an adverbial accusative we get what is at least a tolerable and probable meaning: *Thou dost mightily enlarge my soul.* This would then support Hitzig's conjecture that the "enlargement" referred to is that of Hyrcanus's safe return home from the field on which Antiochus Sidetes met his death, when fighting against the Parthians in B.C. 128.

In 6*a* R.V. reads:

For though the Lord be high yet hath He respect unto the lowly,

which represents ki-râm Jhvh v'shâphâl yir'eh. Duhm says Jhvh is an interpolation. A simpler explanation is that it and râm have changed places, and that the true rendering is that of the text. Jhvh looks down on high and low alike from heaven (113[3]); the haughty He knows (cf. 1[6]) from afar = He knows all about their intentions long before they are carried out, and so He brings them to nought (Baethgen); or He knows them without the trouble of approaching to see what they are like (Duhm); or though the lofty one thinks himself unobserved, and conducts himself as if he were answerable to no high being, yet Jhvh sees him from afar (Delitzsch).

8*a*. The phrase is peculiar, and it is not easy to say whether it should be rendered by the help of the parallel phrase in 57[2], "Jhvh that performeth all things for me," or whether we should take yigmôr as meaning *bring to an end*, in the sense of its *being no more* (as in 7[9], 12[1]). The verb occurs in the Pss. only. The R.V. and all the commentators take the former alternative, and give

Jhvh will perfect that which concerneth me.

But the rendering in the text gives a better sense, and a parallelism as in *v.* 7.

8*c*. *The works of Thine own hands* is that work of deliverance which Jhvh had begun. Duhm, however, treats it as a synonym for *me*.

PSALM CXXXIX.

For the chief Musician: A Psalm of David.

1 Jhvh, thou hast searched me, and known *me*.
2 Thou knowest my downsitting and mine uprising,
  Thou understandest my thought afar off.
3 Thou compassest my path and my lying down,
  And art acquainted *with* all my ways.
4 For *there is* not a word in my tongue,
  But, lo, Jhvh, thou knowest it altogether.
5 Thou hast beset me behind and before,
  And laid thine hand upon me.
6 *Such* knowledge *is* too wonderful for me:
  It is high, I cannot *attain* unto it.
7 Whither shall I go from thy spirit?
  Or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou *art* there:
If I make my bed in Sheol, behold, thou *art there.*
9 *If* I take the wings of the morning,
And dwell in the uttermost parts of the sea:
10 Even there shall thy hand lead me,
And thy right hand shall hold me.
11 If I say, Surely the darkness shall cover me,
⊦And the night shut me in,⊣
12 Then even the darkness would not hide from thee; but the night would shine as the day:
⟦The darkness and the light *are* both alike *to thee.*⟧
14 I will praise thee because of all thy fearful works:
Marvellous *are* thy works:
⊦And my soul thou knowest right well.⊣
13 For thou hast possessed my reins:
Thou hast covered me in my mother's womb.

15 My substance was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
16 ⌜Thine eyes did see my substance, yet being unperfect:
And in thy book all *my members* were written,⌝
⟦*Which* in continuance were fashioned,
When *as yet there was* none of them.⟧
17 How precious also are thy thoughts unto me, O God!
How great is the sum of them!
18 *If* I should count them, they are more in number than the sand:
When I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God:
Depart from me therefore, ye bloody men.
20 For they speak against thee wickedly,
And thine enemies take *thy name* in vain.
21 Do not I hate them, JHVH, that hate thee?
And am not I grieved with those that rise up against thee?
22 I hate them with perfect hatred:
I count them mine enemies.

23 Search me, O God, and know my heart:
Try me, and know my thoughts:
24 And see if *there be any* wicked way in me,
And lead me in the way everlasting.

A Ps. in three parts, the first of which extols the Omnipresence and Omniscience of JHVH, the second the wonders of physiology, and the third expresses the hatred felt by the orthodox against the unbelieving. "From a theological point of view it is one of the most instructive of the Pss.," but not quite in the sense of Delitzsch, for of theology proper in it there is none. Indeed, the first part owes its vitality to its freedom from theology, and to the naïve way in which it describes the feeling of the soul that JHVH is omnipresent. The Deist, who regards God as present by His power; the Pantheist who posits Him as the *anima mundi*; the philosopher who sees His presence, power and grace everywhere; the simple piety which thinks of Him as an all-seeing Eye, or an all-knowing Overlord; all can use the simple creed of *vv.* 1–12 of this Ps., just because it is not couched in the philosophic terms of any school of any age.

It is evident, of course, that the Ps. is of a late stage in the development of Jewish thought, for in Pss. 30 and 88 Sheôl is outside the range of JHVH's activity, just as it was when Enoch and Elijah were taken straight from earthly life to immortality, without being subjected to any sojourn in the land of shadows. From the days of Amos onwards JHVH's power was thought of as extending to Sheôl; in earlier days it was the ancestral spirits who held sway there.

If the first part of this Ps. lives because of its formal independence of theology, so may the second because of its ignorance of science. The best commentary on it, and at the same time the best illustration of the truth that the deepest religion is the most real, may be taken from Huxley's Lay Sermons:

> The student of Nature wonders the more, and is astonished the less, the more conversant he becomes with her operations; but of all the perennial miracles she offers to his inspection, perhaps the most worthy of admiration is the development of a plant, or of an animal, from its embryo. Examine the recently-laid egg of some common animal, such as a salamander, or a newt. It is a minute spheroid in which the best microscope will reveal nothing but a structureless sac, enclosing a glairy fluid, holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and yet so steady and purpose-like in their succession, that one can only compare them to those operated by a skilled modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal

> the finest fabrics of the nascent organism. And then it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamandrine proportions, in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work. (*Sermon* 12, p. 200.)

Religion, in the person of the Psalmist, says that the "more subtle aid" desiderated by Huxley is called "Faith."

The third part of the Ps. is of a more familiar character, expressing as it does, but with even more explicitness than usual, the writer's hatred of all who do not follow "in the way everlasting." That the same man in the same Ps. should write down the feelings of mystic adoration caused by the sight of JHVH's presence and His wondrous works, and also the words of uncompromising hatred of the wicked which occur in part 3, is but another example of the closeness with which intolerance can follow after piety, of the fact that a saint in the closet may be an inquisitor on the bench of power.

I have placed (with Hitzig, Wellhausen and others) *v.* **14** before *v.* **13** as required by the sense.

What the exact sense of *v.* **16** is is uncertain. It is true that the wonders of gestation are dwelt on in Job 10^{8-12}, and in Eccles. 11^{5}, but there is nothing wonderful in the fact that so obtrusive a wonder should be sometimes referred to. But it is not certain that golmî does mean *my substance* (gôlem occurs here only in M.T.). Duhm would place yômîm immediately after golmî, and read:

Thine eyes did see the bundle of my days, &c.

But it may be suspected also that **16** *c–d* are glosses added by a prosaic scribe.

PSALM CXL.

For the chief Musician: A Psalm of David.

1 Deliver me, JHVH, from the evil man:
Preserve me from the violent man:
2 Which imagine mischiefs in *their* heart:
Continually are they gathered together *for* war.
3 They have sharpened their tongues like a serpent:
Adders' poison *is* under their lips. *Selah.*
4 Keep me, JHVH, from the hands of the wicked:
Preserve me from the violent man:

Who have purposed to overthrow my goings.
5 The proud have hid a snare for me, and cords:
They have spread a net [for my feet]:
By the wayside have they set gins for me. *Selah.*
6 I say unto JHVH, "Thou *art* my God":
Hear the voice of my supplications, JHVH.
7 O GOD the Lord, the strength of my salvation,
Cover my head in the day of battle.
8 Grant not, JHVH, the desires of the wicked:
Further not his wicked device ⊦against me.⊣ [[*Selah.*]]
9 Let not the head of those that compass me about ⊦be exalted,⊣
Let the mischief of their own lips ⌜cover⌝ them.
10 Let burning coals fall upon them:
Let them be cast into the fire:
Into deep pits, that they rise not up again.
11 Let not an evil speaker be established in the earth:
Let evil hunt the violent man to overthrow *him.*
12 Let them know that JHVH maintains the cause of the afflicted,
And the right of the poor.

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13 *Surely the righteous shall give thanks unto thy name:*
The upright shall dwell in thy presence.

Hitzig holds that this and the two former Pss. have John Hyrcanus for their subject, and that this Ps. 140 in particular expresses his hatred of the Pharisees after he had espoused openly the side of the Sadducees. Duhm, on the contrary, holds that the gêîm (*proud*) of *v.* 5 are undoubtedly the military and priestly caste of the Sadducees, and the *righteous* of *v.* 13 are the Pharisees; and his opinion is the more probable where none can claim certainty. What is clear is that the author is the leader of a party at least, for he has an adversary and a party against him, who carry on a campaign of lies, intrigues, and stratagems. It is not clear that their campaign is a civil war, or that the "war" of *v.* 2 is to be taken in its literal sense. It is rather in the dîn that the battle is fought, and it is perjury which is the weapon used, sharpened by conspiracy, just as the Evangelist speaks of men being suborned to do Jesus Christ to death (Mt. 26^{59}). What the Psalmist imprecates for his enemies is the fate of Sodom and Gomorrha —fire from heaven—and of Korah—to go down into the pit; and it is hardly too much to say that JHVH figures in his Ps. as little more than the instrument of his triumph.

The doubt suggested above as to whether the Ps. is of Pharisaic or Sadducean origin would seem to be dispelled by *v.* **12**, since it is doubtful whether the words ânî, *afflicted*, and ebyôn, *poor*, are ever applied to the latter. Moreover the time came when they could no longer be applied to the former, and so became the property of the humble and scattered few who were content to wait for the consolation of Israel. From the powerful orthodox party it passed on to those who were the Methodists or Quakers of the day, who did not depart from the Law, but found their chief delight in eschatological hopes and apocalyptic visions.

The few changes made in the text above have their origin in the suggestions from the text of the LXX.

PSALM CXLI.

A Psalm of David.

1 JHVH, I cry unto thee: make haste unto me:
Give ear unto my voice, when I cry unto thee.
2 Let my prayer be set forth before thee *as* incense:
The lifting up of my hands *as* the evening sacrifice.
3 Set a watch, JHVH, before my mouth:
Keep the door of my lips.
4 Incline not my heart to *any* evil thing,
[[To practise wicked works
With men that work iniquity:]]
And let me not eat of their dainties.
5 If the righteous smite me, *it shall be* a kindness:
If he reprove me, *it shall be* an oil ⊦for the head⊣:
My head shall not refuse it:
⊦But, "Yet again," shall be my prayer.⊣
6 [[Their judges are overthrown in stony places,
They shall hear my words; for they are sweet.
7 Our bones are scattered at the grave's mouth,
As when one cutteth and cleaveth the earth.]]
8 .....But mine eyes *are* unto thee, O GOD the Lord:
In thee is my trust; leave not my soul destitute.
9 Keep me from the snares *which* they have laid for me,
And the gins of the workers of iniquity.
10 Let the wicked fall into their own nets,
Whilst that I withal escape.

This would be a much more valuable Ps. if we could be sure of its text. But as it is, no ingenuity of commentators has succeeded in making any tolerable sense of *v.* 6, or in showing how *v.* 7 fits in with the rest of the Ps. Hitzig stands alone in transferring *v.* 6 to follow 145[13], for the sole reason apparently that the *nun* verse is missing there, and *v.* 6 begins with that letter. His emendation, however, of 5 *d* is the most plausible of all, and is adopted in the text, while that of Olshausen and Wellhausen, according to which an initial petition has dropped out of 8 *a*, seems self-evident.

The course which is usually to be deprecated, viz. the drastic one of rejecting the text as an interpolation, seems, after all, the proper course to follow in dealing with *vv.* 6 and 7. The fact, moreover, that the concluding word of *v.* 5 (*in their calamities*, A.V.) is out of place, is so far an argument that the text has somehow suffered corruption. Moreover, though sense can be made of these two verses when taken word by word, no sense can be made of them where they stand; and finally 5 and 8 are quite congruous.

What now remains is a prayer of a Psalmist for guidance in deciding upon his course of action when overtures have been made to him by a party whom he cannot but regard as enemies of JHVH. He seems to feel the force of the temptation, and, therefore, it must have taken a specious form, for he is forced to pray that he may not make any rash promises, or commit himself in such a way as to side with those who work wickedness. It is far better, he feels, to remain where he is, in the party of the righteous, and submit to the discipline which their conduct towards him supplies; from which we may perhaps conclude that he belonged to a party which had its own internal differences and disputes. At all events his conscience and his God would be his supports in the party of the righteous, and if he has his trials there, he can turn them to good account by learning from them patience. So he ends with a note of greater decision, for he sees more clearly that the temptation from the opponents is a snare laid for him, and he expresses the usual hope that not he but they will fall into it.

1–3 is a petition that the house- or private prayer of the Psalmist may be an acceptable surrogate for the solemn morning and evening sacrifice.

4. The text here again is certainly corrupt, as is shown by the eth before ishim. Probably the two middle clauses should be omitted. Then we get excellent sense. The Psalmist prays that he may not be tempted by the advantages which the enemies of the righteous offer him, but may stay and accept the blows of his friends.

5 *d*. If the emended text be accepted, it raises the very interesting question, whether we have not here the O.T. analogue of Mt. 5[39b], "Whosoever smiteth thee on thy right cheek, turn to him the other also." Then Jesus would have said in effect: The elders bid you accept the blows of a friend, but I say unto you, "Do more; accept even those of an enemy."

PSALM CXLII.

Maschil of David, when he was in the cave: A Prayer.

1 I cry unto JHVH aloud:
[[With my voice]] unto JHVH do I make my supplication.
2 I pour out my complaint before him:
I shew him my trouble.
3 When my spirit is overwhelmed within me, then thou knowest [[my path.]]
In the way wherein I walk have they privily laid a snare for me.
4 I look to right and left,
⊦And there is no man that knoweth me:⊣
Refuge faileth me; no man careth for my soul.
5 I cry unto thee, JHVH:
I say to thee, "Thou *art* my refuge,
My portion in the land of the living."
6 Attend unto my cry; for I am brought very low:
Deliver me from my persecutors; for they are stronger than I.
7 Bring my soul out of prison, that I may praise thy name:
⊦On me are the righteous expectantly waiting:
Until that thou deal bountifully with me.⊣

A beautiful little Ps., written by a man in high position, who had fallen a victim to the accidents of party strife, and finds his solace in pouring out his trouble to his God, without self-laudation, or vindictiveness. It is impossible to say whether he was actually a prisoner, for *prison* in *v.* **7** may be used literally or figuratively, and *the path* of *v.* **4** by which it is sought to establish the figurative meaning of *prison* in *v.* **7** does not imply necessarily that the author was treading that path at the moment of writing. Yet a curious mind may detect a striking similarity of tone between this Ps. and the Epistle to the Philippians. In both the writer feels above all things his solitude; *no man careth for my soul*, says one; *I have no man like-minded*, says the other of Timothy; both leave the issue with God; both look forward to a joyful issue of the present distress, and a rejoicing of the saints, and both dwell on the expectant attitude of their sympathisers. On the whole the balance is in favour of *prison* being rendered literally, especially in view of the LXX rendering of *v.* **7**.

1. *With my voice* (kôlî) of R.V. should be as in the text and in 3^4 where kôlî is not an accusative of the instrument but a second subject. The three bracketed words in **1***b*, **2***b*, and **3***a* represent three editorial amendments.

4. If *look* is to be taken as imperative then God, or the Psalmist's friends are addressed. But as Baethgen truly remarks it is more natural that the singer in his distress should look round him for himself, than that he should call on others to do it. He thinks, however, that the right hand (without the left) is mentioned because on that side the παραστάτης stood (cf. 16^8, $109^{6, 31}$, 110^5, 121^5). But if so the addition of a second verb *saw* is inexplicable. Olshausen would be inclined to replace s'môl, *left hand*, but for the fact that the metre would thereby be destroyed. This difficulty, however, Duhm gets over by omitting the second verb, so as to make room for the dropped word.

8. The verb kâthar occurs six times in the M.T., in Judg. 20^{43}, Ps. 22^{12}, Job 36^2, Ps. 142^8, Prov. 14^8, Hab. 1^4, and always denotes *surround*, but also always connotes a secondary idea, whether of expectation, of triumph, or of glory (cf. the noun which means a crown, whether on a royal head, as in Esther, or the capital of a pillar, as in the accounts of Solomon's Temple). It is the secondary sense which the LXX give in their rendering of yakthirû, and in so doing give us a better sense. That the righteous should compass him about when JHVH had set the writer at liberty in the R.V. gives it a less natural close than that which gives JHVH a reason why He should deliver His servant speedily, viz. that the righteous, = His own adherents, are anxiously expecting His truth to be manifested in action.

PSALM CXLIII.

A Psalm of David.

1 Hear my prayer, JHVH, give ear to my supplications:
In thy faithfulness answer me, in thy righteousness [hear me].
2 (But enter not into judgment with thy servant:
For in thy sight shall no man living be justified.)
3 For the enemy hath persecuted my soul:
He hath smitten my life down to the ground:
He hath made me to dwell in darkness, [[as those that have been long dead.]]
4 Therefore is my spirit overwhelmed within me:
My heart within me is desolate.
5 I remember the days of old:
I meditate on all thy works:
I muse on the work of thy hands.

6 I stretch forth my hands unto thee:
My soul *thirsteth* after thee, as a thirsty land. *Selah.*
7 Hear me speedily, JHVH: my spirit faileth:
Hide not thy face from me, lest [if thou be silent unto me] I be like unto them that go down into the pit.
8 Satisfy me with thy lovingkindness in the morning:
For in thee do I trust:
Cause me to know the way wherein I should walk:
For I lift up my soul unto thee.
9 Deliver me, JHVH, from mine enemies:
I flee unto thee to hide me.
10 Teach me to do thy will; for thou *art* my God:
Let thy good spirit lead me into the ⊦way⊣ of uprightness.
11 Quicken me, JHVH, for thy name's sake:
For thy righteousness' sake bring my soul out of trouble.
12 And of thy mercy cut off mine enemies:
Destroy all them that afflict my soul:
For I *am* thy servant.

The last of the seven Penitential Pss., and according to Duhm not a Ps. of penitence at all, but rather of cursing. This judgment, however, is not just, for underlying the writer's prayer for deliverance and imprecation on his foes, is the presupposition that his words can win a hearing only as they proceed from a heart conscious of its simpleness (*v.* **2**), and as they are accompanied by a life of uprightness (*v.* **10**). But it is a question which the borrowed phraseology of the Ps. suggests, whether we can regard the whole Ps. as anything more than an artificial mosaic representing no actual distress in the writer's life.

For example: **3** *a* = 7^5; **3** *c* = Lam. 3^6; **4** *a* = 77^3, 142^3; **5** *a*, *b*, *c* = $77^{5, 11, 12}$; **6** *a* = 63^4; **7** = 27^9, 84^2, 28^1; **8** *a* = 90^{14}; **8** *b*, *d* = $25^{1, 2}$; **8** *c* = 32^8; **9** *b* = Is. 10^3; **10** *b* = Neh. 9^{20}; **10** *a*, *b* = 27^{11}; **11** *a* = 138^7.

But in spite of the fact that hardly a verse in this Ps. is original, it would be rash to conclude that it is a product of a dilettante spirit. The natural way in which the older expressions are used, and the undesigned character of some of the coincidences (*e.g.* in **10** *a*, *b*), rather point to the conclusion that the author was one who knew the sacred writings by heart, to whom it came easy to express himself in the terms they supplied, who thought in fact in their language.

He is clearly one who is in great straits, and even in danger of his life, but for all that feels that he can appeal to JHVH's faithfulness, *i.e.* to His sure keeping to His promises. He remembers, however, that *mercy* is the accompaniment of this faithfulness, else might JHVH

withdraw His help because it had been forfeited by sin. His need is great, and he would be crushed by it did he not find comfort in the teaching of history—whether his people's, or his own, is not clear. But the thought of JHVH's doings in the past emboldens him to look for speedy deliverance, and he gives an implicit promise that he will follow in JHVH's way, if He will but cut off his enemies.

1 *c* should be certainly completed as above from the LXX. The *righteousness* of JHVH here is that emphasised so often in Deutero-Isaiah = that shown in making His people *right* before the nations = salvation. Verse **2** is a parenthesis which seeks to anticipate the possible refusal of JHVH to grant his prayer, by saying that, even if JHVH's righteousness (= salvation) is barred out by man's unrighteousness (= lô-yitz'ddak), yet His chesed or mercy remains, and that will prevent JHVH from entering into judgment altogether.

3 *c*. *Those that have been long dead* = to whom, therefore, there is no hope of a restoration to life.

7 *c*. The verse must be completed from its original (28^{1}).

8 *a*. The verb is corrected by the original from which the clause is quoted. In **9** *b* the verb as in Is. 10^{3}.

10 *b*. *Way* for *land* after 27^{11}. For *good spirit* (literally *spirit is good*) cf. note on *holy spirit* in 51^{11}. We must not read a Christian meaning into either phrase. JHVH's *good spirit*, or *holy spirit*, was not thought of, of course, as being internal to the Godhead, but as a spirit, or angel, who once led the Israelites in the wilderness (Neh. 9^{20}), but now is sought for to guide an individual.

PSALM CXLIV.

A.

A Psalm of David.

1 Blessed *be* JHVH my strength,
  Which teacheth my hands to war:
  My fingers to fight:
2 My ⊢rock,⊣ and my fortress:
  My high tower, and my deliverer:
  My shield, and *he* in whom I trust:
  Who subdueth the peoples under me.
3 JHVH, what *is* man, that thou takest knowledge of him!
  Or the son of man, that thou makest account of him!
4 Man is like to vanity:
  His days *are* as a shadow that passeth away.
5 Bow thy heavens, JHVH, and come down:
  Touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them:
Shoot out thine arrows, and destroy them.
7 Send thine hand from above:
Rid me, and deliver me out of great waters,
From the hand of strange children:
8 Whose mouth speaketh vanity,
And their right hand *is* a right hand of falsehood.

B.

9 I will sing a new song unto thee, O God:
Upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.
10 *It is he* that giveth salvation unto kings:
Who delivereth David his servant from the hurtful sword.
11 Rid me, and deliver me from the hand of strange children,
Whose mouth speaketh vanity,
And their right hand *is* a right hand of falsehood:

C.

12 .....That our sons *may be* as plants grown up in their youth:
Our daughters as corner stones, polished *after* the similitude of a palace:
13 *That* our garners *may be* full, affording all manner of store:
Our sheep bring forth thousands and ten thousands in our streets:
14 ⌜*That* our oxen *may be* strong to labour:⌝
No breaking in, no going out:
No complaining in our streets.
15 Happy *is that* people, that is in such a case:
Happy *is that* people, whose God *is* JHVH.

One is almost tempted to think that Ps. 144 is nothing but two or three fragments of songs which some writer put down together on the same roll, and that that material unity is the only kind of unity which they possess. Three such fragments seem, at any rate, to run together to form Ps. 144; there is firstly, A, verses **1–8** (with a foreign element in **3**, **4**), which is an adaptation of phrases from Ps. 18; there is secondly, B, verses **9–11**, which consists of three verses that have no connecting thought as they stand; and there is thirdly, C, a quite

independent folk-song contained in *vv.* **12–15**, which by its abrupt and ungrammatical opening betrays plainly its fragmentary character. Perhaps it is even too much to claim for A any unity at all; perhaps we ought to content ourselves with saying that both A and B are most like a collection of texts written down almost promiscuously for a scholar to learn by heart, and that C was excerpted for the same reason.

1 *a* = 18[46]; **1** *b* = 18[34]—**1** *c* which describes the fitness of the fingers for the bow-string is an addition; **2** = 18[2]—chas'dî, *my lovingkindness*, being a misprint for sal'î, *my rock*; **2** *d* = 18[47]—ammî for ammîm, *nations*; **3** = 8[4] with variations; **4** *a* = 39[5, 11]; **4** *b* = Job 14[2]; **5** *a* = 18[9*a*]; **5** *b* = 104[32*b*]; **6** = 18[14]; **7, 8** = 18[16].

So in B **9** = 33[2, 3]; **10** *a* = 18[50*a*]; **10** *b* seems a free paraphrase of 18[50*b*]. The difference between the original in Ps. 18 and elsewhere and the quotations in Ps. 144 afford another proof of the fluid character of early Hebrew texts of the O.T.

C, on the other hand, is original to us. With this fragmentary character of the Ps. before us it is useless to seek for any continuity of thought.

C is clearly a song celebrating the future material happiness of Israel, and has therefore, an eschatological character. It is of the same spirit of the passage in the Apocalypse of Baruch which says that when the Messiah is revealed "the earth will yield its fruits ten thousand fold, and on each vine there will be a thousand branches, and each branch will produce a thousand clusters, and each cluster will produce a thousand grapes, and each grape will produce a cor of wine" (29[5]). So the Psalmist sees young men like palm-trees (so Targum) in their strength;—cf. Vergil, *Æn.* IX. 674: *Abietibus juvenes patriis et montibus æquos*;—maidens strong and comely as caryatides on a palace wall; sheep and oxen in abundance (the meaning of **14** *a* is doubtful); no enemy breaking in, and no prisoners led out, and no complaints of loss or poverty (or want of work) in the happy Messianic State.

This fragment describing those joys of the Kingdom of God, which Jesus Christ rejected so decisively (Mt. 4[4]), is so beautiful, and so instructive for the study of the Messianic hope, that we can but regret that we do not possess the whole of it, and the many others like it which must at one time have been in existence.

PSALM CXLV.

A Psalm of praise: of David.

1 א I will extol thee, my God, O king:
And I will bless thy name for ever and ever.
2 ב Every day will I bless thee:
And I will praise thy name for ever and ever.

3 ג Great *is* JHVH, and greatly to be praised:
And his greatness *is* unsearchable.
4 ד One generation shall praise thy works to another,
And declare thy mighty acts.
5 ה Of the glorious honour of thy majesty [shall they speak]:
And of thy wondrous works will I meditate.
6 ו And *men* shall speak of the might of thy terrible acts:
And declare thy greatness.
7 ז They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
8 ח JHVH *is* gracious, and full of compassion:
Slow to anger, and of great mercy.
9 ט JHVH *is* good to all [that wait for him]:
And his tender mercies *are* over all his works.
10 י All thy works shall praise thee, JHVH:
And thy saints shall bless thee.
11 כ They shall speak of the glory of thy kingdom,
And talk of thy power:
12 ל To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
13 מ Thy kingdom *is* an everlasting kingdom,
And thy dominion *endureth* throughout all generations.
נ * * * * * * * *
14 ס JHVH upholdeth all that fall,
And raiseth up all *those that be* bowed down.
15 ע The eyes of all wait upon thee:
And thou givest them their meat in due season.
16 פ Thou openest thine hand,
And satisfiest the desire of every living thing.
17 צ JHVH *is* righteous in all his ways,
And holy in all his works.
18 ק JHVH *is* nigh unto all them that call upon him,
To all that call upon him in truth.
19 ר He will fulfil the desire of them that fear him:
He also will hear their cry, and will save them.
20 ש JHVH preserveth all them that love him:
But all the wicked will he destroy.

21 ת My mouth shall speak the praise of JHVH:
And let all flesh bless his holy name for ever and ever.

Ps. 145 is the last of the nine acrostic Pss.—the others being 9, 10, 25, 34, 37, 111, 112, 119. The nûn strophe, however, is wanting and is supplied in the LXX, but not from the original. Hitzig sees it in 141^{6}, but he is alone in what Delitzsch pleasantly calls his clairvoyance.

The Ps. is full of allusions to earlier writings, and the fact that it displays so freely the habit of borrowing should be decisive for the priority of Dan. $4^{3,\ 34}$ over Ps. 145^{13}. Baethgen, however, in discussing the relation of Ps. 1^{2} to Josh. 1^{8} takes occasion to lay down the canon that "a prose writer cites the poet and not conversely." On the other hand, Gunkel is on firmer ground when he builds on the dependency of the Psalmists on the Prophets—the former are he says "epigoni" of the latter (*Die Christliche Welt*, Nov. 26, 1903). The Book of Daniel is, in form at least, a historical book, and in substance an apocalyptic, and it would seem more probable, therefore, that the poet in 145^{13} is following a usage that is common in the Pss., when he bases his praise on historical facts, and so gives us a presumption that he has in his mind a historical document. It is of course always possible that both are quoting from traditional material, written or oral. In any case the hope of the Psalmists is "that of the epigoni; for of this there can be no doubt that eschatology, at least in the form it took in Israel, had its proper source not in the pious singers but in the Prophets; the latter are the teachers, and the Psalmists are the scholars; the Prophets have coined the thoughts, and all that the singers have done is to put them in circulation." (Gunkel, *ut supra.*)

Ps. 145 is the only Ps. which has in its title T'hillâh, *a psalm*, a word of which the plural T'hillôth has given its name to the Psalter. In the Talmud is a saying that whoever repeats this Ps. three times a day may be sure that he is a child of the world to come.

As to the borrowing of the Ps. :—

3 *a* is from 48^{1}; **4** *a* is reminiscent of 19^{2}, as is *v.* **7**; **8** = Ex. 34^{6}, Ps. 103^{8}, Jonah 4^{2}; **13** is from Dan. $4^{3,\ 34}$; **15** and **16** = $104^{27,\ 28}$; **18** resembles 34^{18}—another alphabetic Ps.

In *v.* **1** the phrase *my God, O King,* should be noticed as peculiar—the usual phrase being (as in 5^{2}) *my King and my God.* The Psalmist implies that JHVH is *his* God, and all nations' King.

5 *a.* The conclusion is supplied from the LXX; and in **6** *b* read also the 3rd person: also in **9** *a* the LXX reading seems correct, and a word to have dropped out of the M.T. through its similarity to the following word (*mercies*). After *v.* **13** supply: "The Lord is faithful in His words, and holy in all His works," but the absence of the clause in other versions points to its want of authority.

The most important part of the Ps. is *vv.* **11–13**, which extol the Kingdom of God. Duhm thinks that the Psalmist is not referring

to the Kingdom in an eschatological sense, but is thinking of JHVH's Lordship over the world of nature and of men, and this in spite of the fact that he regards *v.* 13 as taken from Daniel, where the words have admittedly an eschatological sense. But as (for the reasons given above) we regard the Ps. as indebted to Daniel, and not conversely, we are compelled to take these verses in an eschatological meaning. "The Kingdom of JHVH" (malkût JHVH) was the formula under which later piety summed up all its hopes of the future. In general it denoted JHVH's rule = "JHVH in His rule"; in particular, it denoted the province over which He ruled. But the dominant conception contained under the phrase was that of the eternal sovereignty of JHVH. "Before our father Abraham came into the world, God was, as it were, only the King of heaven; but when Abraham came, he made Him to be King over heaven and earth." This sovereignty was an actual fact on earth wherever JHVH was obeyed. "One should not say: 'I have no inclination for garments of mixed stuffs, swine's flesh, forbidden wedlock'; but one should say: 'I have indeed inclination for such things, but what shall I do when my heavenly Father has forbidden them to me?'" Hence, it was only in Israel that the Kingdom was actual, for in Israel only was the Law known, and those who took on them "the yoke of the Law" as every pious Jew did at puberty, took on himself "the yoke of the Kingdom of God." Two things, however, were wanting before this sovereignty could "appear" in all its power: Israel must be free from foreign rulers, and all nations must acknowledge JHVH as their King and their God. It was the former of these two points which eschatology laboured in the two centuries before Christ. In a large circle of thought and patriotism God's sovereignty became narrowed down to the sovereignty of His people. "Gottes Herrschaft ist Volkes Herrschaft." The Kingdom of JHVH became the kingdom of the saints. (Dan. $7^{21, 22}$; Ps. 149.) This was the salient feature of a powerful school of eschatology. It had lost the purer idea of the Prophets that JHVH should rule, and had practically identified JHVH with Israel's supremacy. Whether this supremacy was to be effected immediately by JHVH or mediately by His Messiah was a matter of inferior importance, even as to the Prophets it was a matter of the first importance that JHVH should rule, whether with or without Israel; cf. the prophecies of Amos for example, in which he contemplates the utter destruction of Israel.

The hope of the Kingdom is enshrined in the Sh'môneh esreh, the "Eighteen thanksgivings," which every Israelite—even women, slaves and children—was supposed to repeat three times a day. "Sound with the great trumpet to announce our freedom; and set up a standard to collect our captives, and gather us together from the four corners of the earth. Blessed art Thou, O Lord, who gatherest the outcasts of Thy people Israel. O restore our Judges as formerly, and our Counsellors as at the beginning; and remove from us sorrow and sighing; and reign over us, Thou O Lord alone, in grace and mercy, and justify us. Blessed art Thou, O Lord, the King, for Thou lovest

righteousness and justice" (Nos. 10, 11). The whole is given in Schürer, II. ii. § 27.

It was to such hopes that Jesus of Nazareth linked His preaching of the Gospel of the Kingdom, while universalising the current conceptions in a way which led to the Cross, but led also to His world-wide power. It is on a mutual understanding of what is implied by the formula *Kingdom of God* that Jew and Christian can alone build up any future union.

PSALM CXLVI.

1 *Praise ye* JHVH.

Praise JHVH, O my soul.
2 While I live will I praise JHVH:
I will sing praises unto my God while I have any being.
3 Put not your trust in princes,
Nor in the son of man, in whom *there is* no help.
4 His breath goeth forth, he returneth to his earth:
In that very day his thoughts perish.
5 Happy *is he* that *hath* the God of Jacob for his help,
Whose hope *is* in JHVH his God:
6 Which made heaven, and earth,
The sea, and all that therein *is:*
Which keepeth truth for ever:
7 Which executeth judgment for the oppressed:
Which giveth food to the hungry.
JHVH looseth the prisoners:
8 JHVH openeth *the eyes of* the blind:
JHVH raiseth them that are bowed down:
JHVH loveth the righteous:
9 JHVH preserveth the strangers:
He relieveth the fatherless and widow:
But the way of the wicked he turneth upside down.
10 JHVH shall reign for ever,
Thy God, O Zion, unto all generations.

Praise ye JHVH.

Pss. 146–150 form a separate Hallel—called sometimes the Greek Hallel in contradistinction to the Egyptian Hallel, 113–118, and to

the Great Hallel, Ps. 136. Ps. 146 is like its two predecessors, a mosaic, and like them, too, probably composed for didactic purposes. Its debt to earlier writers is large. Verse **1** = 103[1], 104[1]; **2** = 104[33]; **3** = 118[8, 9]; (**4** is quoted in 1 Macc. 2[63];) **5** = 144[15]; **6** *a*, *b* = Ex. 20[11]; **7** *a* = 103[6]; **7** *c* = 105[20]; **8** *b* = 145[14 b]; **10** *a* = Ex. 15[18]—but whether the borrowing is direct, or which is borrower, which lender, is doubtful. In spite, however, of the unoriginal form of our Ps. it has a native beauty of its own, and a unity of spirit. It is a worthy hymn of praise to Him whose titles to adoration are His power, His truthfulness, and His lovingkindness; those who are privileged to know such a God are in far better case than other nations whose highest object of regard is a man—even though he be a prince. Such a Ps. as this was worthy to take its place in the group of O.T. documents which have for their subject the coming Kingdom of God, and for their task that of describing it under one or other of its many characteristics. Verses **7–9** must be placed alongside of Is. 61[1, 2] as a passage which went to form the conception of the Kingdom of God in the mind of Jesus Christ.

Bickell would delete the first and third clauses of *v.* **4** to fit the metre, and in so doing he has the support of 1 Macc. 2[63]. He would also place **8** *c* immediately before **9** *c*.

PSALM CXLVII.

A.

1 Praise ye JHVH: for *it is* good to sing praises unto our God:
For *it is* pleasant; *and* praise is comely.
2 JHVH doth build up Jerusalem:
He gathereth together the outcasts of Israel.
3 He healeth the broken in heart:
He bindeth up their wounds.
4 He telleth the number of the stars:
He calleth them all by *their* names.
5 Great *is* our Lord, and of great power:
His understanding *is* infinite.
6 JHVH lifteth up the meek:
He casteth the wicked down to the ground.

B.

7 Sing unto JHVH with thanksgiving:
Sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
9 He giveth to the beast his food,
And to the young ravens which cry.
10 He delighteth not in the strength of the horse:
He taketh not pleasure in the legs of a man.
11 JHVH taketh pleasure in them that fear him,
In those that hope in his mercy.

C.

12 Praise JHVH, O Jerusalem:
Praise thy God, O Zion.
13 For he hath strengthened the bars of thy gates:
He hath blessed thy children within thee.
14 He maketh peace *in* thy borders:
He filleth thee with the finest of the wheat.
15 He sendeth forth his commandment *upon* earth:
His word runneth very swiftly.
16 He giveth snow like wool:
He scattereth the hoar frost like ashes.
17 He casteth forth his ice like morsels:
⊦Before his cold the waters stand.⊣
18 He sendeth out his word, and melteth them:
He causeth his wind to blow, *and* the waters flow.
19 He sheweth his word unto Jacob,
His statutes and his judgments unto Israel.
20 He hath not dealt so with any nation:
And *as for his* judgments, they have not known them.

Praise ye JHVH.

This Ps. consists of three independent doxologies, two of which were recognised by the LXX translators who divide the Ps. into **1–11** and **12–20**, obviously following the text before them.

A.

1–6 is chiefly remarkable as being founded on Deutero-Isaiah; **2** *b* = Is. 56^{8}; **3** = 61^{1}; **4** = Is. 40^{26}; **5** = $40^{26,\ 28}$.

Moreover, its dependence on its original is more than verbal; it echoes the Prophet's view of the attributes of JHVH, and, what is even more striking, catches too his tone of hope. For **2** *a* is to be explained

from **2** *b*, as no literal building of the stone walls of Jerusalem, but of peopling of her with her scattered sons, once more gathered together. What the prophet of the Exile hoped for, the Psalmist knew had not happened, but he echoes the hope of his leader.

The lessons of their Persian teachers lie behind the Jewish expressions of *v.* **4** and Is. 40^{26}. JHVH's greatness is seen, not merely in the creation of the stars, but also in His giving them names, as Adam gave names to the beasts, and in His knowing their number. Like the general of an army He knows His regiments, the signs of the zodiac, and His soldiers even, one by one. He is JHVH Tz'bâôth. Both authors, perhaps, regard the stars as living beings, and in any case as obedient to JHVH's word. They do not appear to have shared the belief—the product of Persian dualism—of the author of the Apocalypse in Is. 24–27 that "the host of the high ones" stood in need of punishment (Is. 24^{21}). This latter meets us again in Enoch 18^{15}—a document of the same period as Is. 24–27: "The stars which roll over the fire are they which transgressed the commandment of God before their rising, because they did not come forth at the appointed time." Cf. Jude 13, "wandering stars." This belief is the direct parent of the *principalities* of Rom. 8^{38}, the *thrones, dominions, principalities, powers* of Col. 1^{16}, the *powers* of Mt. 24^{29}, Lk. 21^{26}, the *rule, authority, power, dominion* of Eph. 1^{21}.

But the Nature-power of JHVH in A, as in B and C, is only the background which heightens the privilege of the Israelite. This powerful and wise God it is who careth for Israel so much that He will bring back the Jews of the Dispersion to their home; will ease their *heimweh*, and so bind up their broken hearts; who careth for the meek = Israel, and overthrows the wicked = the heathen powers.

B.

7–11. As in A, JHVH's greatness, seen in His Providence, is only alluded to because it heightens His moral Nature. Great though He be, He careth nothing for cavalry or infantry, war-horse or speed of man; what He takes pleasure in is Israel = the fearers of Him (y'rêâiv). It is not slaves He cares for, as Bel or Nebo might; it is sons who look to Him with moral sympathy, hope and fear that He delights in.

C.

12–20. The blessings of "the Kingdom of God" which form the ground of the appeal in this Ps. are of the material order as in 144 C. Its interesting feature is the semi-personification of the Dâbâr, or Word of JHVH; this is represented as an angel, or messenger, which at His bidding goes forth, sends snow, hoar-frost and ice, and again sends the soft wind which melts the ice and sets the rivers free. That is, however, but a subordinate form of the activity of this Word of JHVH. What is still more august in its working is its communication to Israel of JHVH's *judgments and statutes*. The Law is JHVH's supreme manifestation. The Psalmist thinks of it as mediated by His Word;

Stephen referred it to an angel (Acts 7^{38}), as did St Paul (Gal. 3^{19}). The author of the Fourth Gospel, occupying a still higher plane of spiritual thought, says that this "Word of God" became a man, and its visible envoy from God was John Baptist (1^{6}). (But see Dr Jannari's *Zeitschrift für neutestamentliche Wissenschaft* (Feb. 1901), and *Expository Times*, Vol. XIII. p. 477.) But the filiation of the N.T. "Word," on Gen. 1 and incidentally on our Ps. is undoubted.

For *snow like wool*, cf. Martial :—

> Aspice quam densum tacitarum vellus aquarum
> Defluat in voltus Cæsaris inque sinus.
>
> *Epigram.* IV. 3.

On **16** *b* Hitzig quotes Pliny, *Epp.* VI. 20, 18 : "omnia alto cinere tanquam nive obducta."

In **17** *b* read with Derenbourg and others mayîm yaamôdû = *the waters stand fast* for mî yaam'd = *who will stand?*

PSALM CXLVIII.

1 *Praise ye* JHVH.

Praise ye JHVH from the heavens:
Praise him in the heights.
2 Praise ye him, all his angels:
Praise ye him, all his hosts.
3 Praise ye him, sun and moon:
Praise him, all ye stars of light.
4 Praise him, ye heavens of heavens,
And ye waters that *be* above the heavens.
5 Let them praise the name of JHVH:
For he commanded, and they were created.
6 He hath also stablished them for ever and ever:
He hath made a decree which they shall not transgress.
7 Praise JHVH from the earth,
Ye dragons, and all deeps:
8 Fire, and hail; snow, and ⌜vapours⌝:
Stormy wind fulfilling his word:
9 Mountains, and all hills:
Fruitful trees, and all cedars:
10 Beasts, and all cattle:
Creeping things, and flying fowl:
11 Kings of the earth, and all peoples:
Princes, and all judges of the earth:

12 Both young men, and maidens:
Old men, and children:
13 Let them praise the name of JHVH:
For his name alone is excellent:
His glory *is* above the earth and heaven.
14 ⟦He also exalteth the horn of his people,
The praise of all his saints:
Of the children of Israel, a people near unto him.⟧

Praise ye JHVH.

This Ps. is an expansion of $103^{21, 22}$, and gave rise to a yet further expansion in *vv.* 34–65 of the "Song of the Three Children," the Benedicite of the Book of Common Prayer. The reason given for calling on the heavens to praise JHVH (**1–4**), and the earth with its inhabitants (**7–12**) is given in each case (*vv.* **5** *a*, **6**, **13**). The author repeats the cosmogony of the author of Genesis. He believes in a plurality of heavens (**4** *a*); in a double division of the element of water, part being bound in the earthly ocean, and part being set fast in the domain above the solid and visible vault of the sky. He implies the same belief in dragons and monsters still rebellious at the bottom of the ocean as meets us in Job, and in Pss. 8 and 74. (Baethgen indeed says of *v.* **7** that the tannînîm are personified *water-spouts* as the parallel word *deeps* shows. But this argument is perverse. What should be said is that t'hômôth is not *deeps*, but *monsters of the deep* (Babylonian Tiâmât), and that, therefore, tannînîm are dragons and not water-spouts.) The Psalmist holds that JHVH, being Nature's Lord, is Lord also of all men, and not merely of the Jews (*v.* **11**).

In *v.* **6** read lô vayyaabôdû, *they shall not transgress*, for lô yaabôd, *it shall not pass*. In **8** *vapour* is less likely than *ice*. The LXX give *krustallos*, and as the writer is grouping the more abnormal and striking phenomena of nature, *cloud* is a less likely companion of lightning, hail, snow and storm than *ice*.

Verse **14** is an added gloss after the spirit of Ps. 149.

PSALM CXLIX.

1 *Praise ye JHVH.*

Sing unto JHVH a new song:
Praise him in the congregation of saints.
2 Let Israel rejoice in him that made him:
Let the children of Zion be joyful in their King.

3 Let them praise his name in the dance:
Let them sing praises unto him with the timbrel and harp.
4 For JHVH taketh pleasure in his people:
He will beautify the meek with salvation.
5 Let the saints be joyful in glory:
Let them sing aloud ⌜upon their beds.⌝
6 *Let* the ⊢mighty doings⊣ of God *be* in their mouth,
And a twoedged sword in their hand:
7 To execute vengeance upon the nations,
And punishments upon the peoples:
8 To bind their kings with chains,
And their nobles with fetters of iron:
9 To execute upon them the judgment written:
This honour have all his saints.

Praise ye JHVH.

A song of the Chasîdîm, perhaps by the same author as 1 Macc. (Duhm), belonging to the days of John Hyrcanus (Olshausen), or Aristobulus (Hitzig), certainly to Maccabean times. Its latter part is of a martial spirit—"not of the spirit of Him who said that His kingdom was not of this world" (Baethgen). This is true, but not the whole truth. The value of the Ps. lies in the witness it bears to the strong Apocalyptic character of its age. The victory with which JHVH had lately "beautified" the meek (anâvîm) was a pledge and foretaste of the final world-judgment which was to usher in the Messianic age. This was not yet conceived of apparently as a supra-natural age—and so far the Ps. is eschatological rather than properly apocalyptic—but as one which would be a continuation of this age. The Psalmist's eye, however, does not travel beyond the initiating world-judgment. He and his fellows will have the high honour of slaying, or fettering, the mighty ones of the earth, of wielding the many-edged sword of Divine judgment—the sword which (by mixture of an earlier and a later conception, of victory and of judgment) is placed by the N.T. Apocalyptic writer in the mouth of Messiah (Rev. 1^{16}). That judgment too was predestined, written in the heavenly books, as every human change and chance were written. This belief in a predestined course of affairs was the support of apocalyptic circles in those dark two or three centuries which preceded the extinction of Israel as a nation by Titus and finally by Hadrian. The judgment was predestined, so was the Messiah, and the subsequent and abiding bliss of the chasîdîm of JHVH. It was the fact that the judgment was *written* (*v.* 9) which gave apocalyptic faith its support and tenacity of fibre.

1. *Hallelujah* is a liturgical preface.

1*b*. *A new song* because of a new occasion for rejoicing, not necessarily a song new in idea or phrase (33[3], 40[3], 96[1], 98[1], Is. 42[10], Judith 16[13], Rev. 5[9]).

1*c*. The precise translation of the whole Ps. demands the slight change here made. *The assembly of the saints*, k'hal chasîdîm = the synagogue of the Hasidæans (1 Macc. 2[41]).

2. *That made him*, not perhaps a reference to the general creation, but to the special creation of Israel as a people of peculiar possession (Is. 44[2], 51[13]). *In their King* = JHVH, as in 1 Sam. 8[7].

4*b*. *To adorn* is a favourite image in Is. 60[7, 9, 13], 61[3].

The meek = anâvîm are those who bear their troubles, and wait patiently for JHVH's deliverance. Both this term and that of chasîdîm have departed from their earlier purity in this Ps. and regained it in the teaching of Jesus of Nazareth.

5*b*. What this means I do not know. Lamentations are changed into rejoicing (Delitzsch); rest at home instead of watchfulness in the camp (Hitzig); the rejoicing of the day carried over into the night (Duhm), have all been suggested. The parallelism requires some generic analogy to the *glory* of **5***a*, perhaps the Shekinah.

6 = 2 Macc. 15[27]. A favourite text with Fifth Monarchy men. Rom'moth occurs also in 118[16] = *victoriosa*.

7, 8, 9 form a complex subject to the final verb. To execute the Messianic vengeance, to bind the magnates of the earth, and to execute the predestinated judgment, that is the honour reserved for the chasîdîm. But it is an honour gained by a humility which has lost itself in ecclesiastical pride, and reminds us of the humility of the fisherman now disguised under the official garb of the *servus servorum Dei*.

The following passage from the Book of Jubilees will serve to illustrate the extent to which the idea of predestination prevailed in the Apocalyptic period :—

"And the judgment of all is ordained and written on the heavenly tables in righteousness—even (the judgment of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgment is written down for every creature and for every kind. And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgments are ordained and written and engraved." (Book of Jubilees, edited by Charles, 1902.)

Daniel too speaks of the "book of truth" (10[21]) and of "the book" simply in 12[1].

PSALM CL.

1 *Praise ye Jhvh.*

Praise God in his sanctuary:
Praise him in the firmament of his power.
2 Praise him for his mighty acts:
Praise him according to his excellent greatness.
3 Praise him with the sound of the trumpet:
Praise him with the psaltery and harp.
4 Praise him with the timbrel and dance:
Praise him with stringed instruments and organs.
5 Praise him upon the loud cymbals:
Praise him upon the high sounding cymbals.
6 Let every thing that hath breath praise Jhvh.

Praise ye Jhvh.

The Hallelujah of the Psalter, and the compendium of Ps. 148. The writer calls on his fellows to praise Jhvh in His sanctuary—whether that is heaven (Duhm), or the Temple in Jerusalem (Delitzsch), or both (Baethgen). Those whom he calls upon are the priests (with the trumpets); the Levitical choir (with lyre and cittern); the women (with timbrel or hand-drum), and the rest of the laity with stringed instruments and flutes, to which are added two kinds of cymbals, whose difference is unknown,—they may be castanets, and bronze discs, which were struck together to mark time.

The last verse is a fitting close to the whole Psalter in its call, not to priests, Levites or Israelites in general, but to all the heathen, to all that draw breath, to praise Jhvh.

For Jhvh is good and His lovingkindness is for ever.

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